

THE
Golden Coast,
OR A
DESCRIPTION
OF
GUINNEY.

- 1 *In it's Air and Situation.*
- 2 *In the Commodities imported thither, and exported thence.*
- 3 *In their way of Traffick, their Laws and Customs.*
- 4 *In it's People, Religion, War and Peace,*
- 5 *In it's Forts and Havens.*
- 6 *In four Rich Voyages to that Coast.*

Together with a Relation of such persons, as got wonderful Estates by their Trade thither.

Quis nisi mentis inops,
Oblatum repuit aurum?

Licensed, according to Order.

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THE

Golden Coast

of
the
GOLDEN COAST

W. H. & A. S. L. L. L.



AN
Epistle to the READER.

When I look upon my Country, and find
it an Island, when I consider its Inter-
est, and observe it is Trade; when I
survey its honour and Safety, and
conclude it is Shipping, and the Dominion of the
Narrow Sea, according to that old advice of the
Emperour Sigismund, when in England, to Hen-
ry the fifth, in these old Verses made 233 years ago.

And to the King thus he said, my Brother:
When he perceived two Towns, Callice and Dover.
Of all your Towns to choose, of one and other,
To keep the Sea, and soon to come over,
To warre outwards, and your Reign to recover.
Keep these two Towns sure: and your Majesty,
As your twain eyes keep the Narrow See,
For if this See be kept in time of warre,
Who can here passe without danger or war?
Who may escape, who may mischief suffer?
What Merchandys may forse by be ago,
For needs them must take trewes every foe,
Flanders and Spain, and other trust to me,
Of Ellis hindered all by this Narrow Sea,
For four things our Noble sheweth to mee,
King, Ship, and Swerd, and Power of the See.

Out of an old
book, called
the English po-
licy in keeping
the Sea. Writ-
ten 230 years
ago.

When I reflect on former ages, and note the cir-

To the Reader.

*cumnavigator thus: (1 Magellano a Spaniard, 2 Sir Francis Drake, an Englishman 3 Sir Tho. Candish, an English man. 4 Obwer Noore, an Hollander) two of the four our Country men; And when I think of mine own time, and meet with one Prince in his bed sick, another in the field Warlike, a third in Counsell troubled, a fourth in distresse submitting, a fifth in his cradle rocked, a sixth in a Kingdome weary of it; and our King only able, knowing, and careful to promote the Honor Commerce, and Naval Glory of his Kingdomes, as his Pleasure, as well as his Interest. And when I adde to all these, our successes in Edward the third, and fourths time, against the French. Our Victories in Qu. Elizabeths time against the Spaniards; not to mention more modern Conquests of others our Neighbours; I am pleased with an innocent thought, that there is nothing at this time defective to our compleatnesse, save a Lecture of Navigation in Gresham-Colledge in London, answerable to that in the Contraction House in Sivill, set up by Charles the fifth, who wisely considering the ravenousesse of the Sea-men, and the manifold Shipwracks they sustained, in passing and repassing from Spain to the West-Indies, took this course to remedy it: instead whereof Discoveries
and*

To the Reader.

and Voyages give no little satisfaction; Particularly this plain Relation of Guinney, wherein I finde the Authour hath, 1 Allayed mens fears, in his Description of the Country. 2 Directed their Courses, in his Account of their Havens, Rivers, Winds, Seasons, Castles, &c. 3 Instructed their Commerce, about their Traffique Commodities, to be carryed thither, and had there. 4 Prepared their mindes, about their living there in peace and warre. 5 Furnished their Experience, by several former Voyages thither. 6 Encouraged their Hopes with particular instances of great estates got there in a little time. 7 Guided their Fortunes, with the way how to be Rich there in four years; and truly made it appear why it is called The Golden Coast.

Where a man may gain an estate by a handfull of Beads, and his pocket full of Gold for an Old Hat; where a Car is a Tenement, and a few Fox tails a Mannor; where Gold is sold for Iron, and Silver given for Brasse and Pewter; The Place that cost Portugal 10000 l. the Discovery; the Place whose Trade that Kingdom farmed out for 150000 l. a year, and ours let out by Letters Patents.

1. In a word, when I consider what is Related in this
adT Book,

To the Reader.

Book of Times past, and what is done at present, that
of Salust comes in my minde,

Sæpè audiui ego Quintum Maximum, Pub-
Scipionem præterea Civitatis nostræ præclaros
viros solitos ita dicere tam majorum Imagi-
nes intuerentur, vehementissimè animum sibi
ad virtutem accendi, Scilicet non ceram illam
neque figuram tantam vim in se habere sed
memoriâ rerum gestarum flammam eam e-
gregiis viris in pectore crescere, neque prius
sedari, Quàm virtus eorum famam & glori-
am adæquaverit.

I have often heard (saith he) how Q. Maximus,
P. Scipio, and many other worthy men of our City,
were wont to say, when they beheld the Images, and
Pourtiaiture of their Ancestors, that they were most
vehemently inflamed unto Vertue; not that the said
Pourtiaiture or wax had any such force at all in its
self, but that by remembering their worthy Acts, such
a flame was kindled in their noble breasts, as could
never be quenched, untill such time as their own tra-
vail had equalled the Fame and Glory of their Pro-
genitors.

So say I, let us imitate our Predecessors,

and our last is Related in this
farewell!

The



(1)

THE
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OR A
DESCRIPTION
OF
GUINNEY.

The Situation of Guinney.



LT being very reasonable that the *Curiosity* of the *Subject*, should enlarge its self as far as the *Empire* of the *Soveraign*, that our *Skill* should keep pace with his *Power*; and what he hath Conquered for our *benefit*, wee should *understand* for our *advantage*: it is as reasonably inferred, that our *pens* should go as far as his *Sword*, and our discoveries for *improvement*, as far as his *acquests* for *enjoyment*: It is his care that wee may have *power*, its ours that wee have *skill* to traffique over the *World*, the *world* that is open to our *Trade*, and to our *service*, wee being not now as of old, *divisi ab urbe Bri-*

B

tanni,

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tanni, separatists from the Universe, but commanding the commerce of all Nations, our Negotiation being not limited in a narrower compass than the whole Earth, and our dealing knowing no bounds but those of the world, Europe affording us its Commodities, America its Rarities, Asia its Pleasure, and Africa its Treasures.

Du Bartas le
Col, un porley.

*Our Sugars come from the Canary Isles,
From Candy Currans, Maskadels and Oyles :
From the Moluccoes Spices ; Balsamum
From Egypt: Odours from Arabia come.
From India Gummies, rich Drugs, and Ivory.
From Syria Mummie; Black, Red Ebony,
From burning Ghuse, from Peru Pearls and Gold,
From Russia Furs, to keep the rich from cold.
From Florence Silks, from Spain Fruit, Saffron, Sacks:
From Denmark Amber, Cordage, Furs and Flax,
From France and Flanders, Linnen, Wood and Wine.
From Holland Hopps: Horse from the Banck of Rhine.
From Tangier Beasts: all Lands, as God distributes,
To England's Treasure pay their early Tributes.*

1. The World is divided into two parts, *viz.*

1. Unknown, or not yet fully discovered.

1 In the Southern Continent.

2 On the North of Africa and America.

2 Known.

The Known	{	Anciently into	{	Europe,
		Lately into	{	Asia, Africa, America.

Africa is partly by Nature, and partly by Art divided

ded into six parts, 1 *Barbary*. 2 *Egypt*. 3 *Numidia*. 4 *Lybia*. 5 *Aethiopia Superiour*. 6 *Aethiopia Inferiour*.

Guinney is part of that place they call *terra Nigritarum*, or the Land of Negroes, which is bounded on the East with *Aethiopia Superiour*, on the West with the *Atlantique*, on the North with *Lybia deserta*, on the South with the *Aethiopic Ocean*, and part of *Aethiopia Inferiour*. The People called *Nigrita*, give the Land its denomination; and the River *Niger*, that runs through there, gives them theirs; or rather indeed their colour, which they are so much in love with, that they use to paint the Devil white, according to this

STANZA.
The Land of Negroes is not far from thence,
Nearer extended to the Atlantick Main,
Wherein the Black Prince keeps his Residence,
Attended with his Featy-colour'd train,
Who in their native beauty most delight,
And in contempt do paint the Devil white.

§ This *terra Nigritarum*, is by that necessity that forceth mankind to pitch upon their *Attum* and *Tuum*, to set apart their respective allotments for Society and Commerce, divided into 18. chief Kingdoms; the ambition of those people being rather height than bredth, rather to be Chief of a little place with authority, than graspe at much with uncertainty: thinking their little Scepters as *bright*, though not as *big*, and their Coronets as *glorious* though not as *large* as those of greater Princes. Pride we say is the Sin of Youth, and Covetousness, of Old age. The old Kings aimed at the vast-

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ness, the new ones only at the Honour of Empire.

These eighteen Kingdomes are there,

1 *Tombutum*, on the further side of *Sanaga*, which rising out of the Lake *Guoga*, runs under ground some miles, and losing its name, runs thence under the Nation of *Gir*, little inferiour to *Nilus*, for the length of its course, the variety of strange creatures bred therein, or the distinction it makes in the face of this Country, the people on the one side of it being Black, and on the other Tawney; the soyl on the one side very barren, on the other fruitfull, whence it falls into the *Atlantick*, by two great out-lets. Exceeding plentiful is this place of Corn, Cattle, Milk, Butter; destitute of Salt, but what they buy of Foreign Merchants at excessive rates: well warred by the River *Niger*.

2 *Metts*, Eastward of *Tombutum*, on a branch of the River *Niger* in bredth three hundred miles, abounding with Corn, Cattle, Cotton-wooll, together with most witty, civil, wealthy and industrious people, Homagers and Tributaries to the King of *Tombutum*.

3. *Geneda*, betwixt *Tombutum* and *Metts*, on the Ocean, lying open without either Town or Castle, to the Traffick or Conquest of *Barbary*, or any other Coast, that will rake the pains for that uncoyned Treasure of Gold, that is left on the banks of *Niger*, upon its monthly over-flowings.

4. *Gieber* (Eastward of *Gheneoa*) the Countrey of Shepherds; where those Mountains are whereof the Mariners say, a man may chuse whether he will break his heart in going up, or his neck in coming down.

5. *Gumbra* bordering on the *Atlantick*, and affording good store of Rice, the receptacle of uncustomed goods, a place of refreshment to Merchants in their passage

of Guinney.

sage to the *Indies*, where they bestow their stock until they are taken off by the next years Fleet.

6. *Gialofi*, between the Rivers *Sanagh* and *Cambaca*, where the people can leap upon a Horse in full gallop, and stand in the Saddle when he runneth fastest; the King whereof *Bemoim* by Name, would have been a Christian Anno 1489. had not *Pedro de Roy*, the *Portugal General* shamefully murdered him.

7. *Ora-Antirola*, a long tract of Sandy and barren ground, extended from *Cape le Blunci* to the River *Cornugh* where the *Portugez* in their Fortrefs *Arquin* commanded the Trade of *Porto de Dio*.

8. *Gualata*, an hundred miles off the Sea, beyond *Ora-Antirola*, full of Dates, Milk, and Pulse.

9. *Agudez*, bordering on *Targue* one of the five Desarts of *Lybia*, where mens Habitations are onely Bowers and their Trade grazing.

10. *Cano* on this side of the River *Canagu* full of Rice, Cittorns, Pomgranats and Cotton-wool, well watred and too well wooded, until the *Portugez* taught the Inhabitants to burn down their Wood, the fire whereof was so dreadful, that all the Inhabitants were forced twelve miles into the Sea; and the Ashes thereof so much, that it enriched that barren Country, so farre, that it yeilded in some places sixty, in some places seventy, and in some eighty fold.

11. *Catena*, on the East of *Cano*, affording onely Milk and Barley; and a people of great Noses, and vast lips, so stubborn, that not one of them ever turned Christian, so well governed, that the Common people have no doors to their Houses, that being the priviledge of Nobles; and so civil to Women, (a second *England*) that the little King himself, if he meets

Pantariis.

Nub. Gcog.
ch. 6.

any of them in the streets, giveth them the way.

12. *Sanagu*, on the other side of the River of that name, extended to the *Atlantick-Ocean*, as far as *Caput Vinde*, or *Cape Vert*, a rich and plentiful Country, that affordeth several Commodities for the several dates in the year.

13. *Nubia*, which hath on the West *Garga*, on the North *Egypt*, on the East *Nilus*, which parteth it from *Ethiopia Superiour*, or the *Habaſſine Empire*, formerly Christian, where the *Nubian Geography* was written, which gives ſo much light to ancient Cuſtomes, but ſince Mahumetan, for want of Miniſters to inſtruct them. It being reported by *Alvarez* the Writer of the *Ethiopick History*, that when hee attended in *Preſter John's Court*, there came Ambaſſadors out of *Nubia*, to entreat a ſupply of Preachers to teach their Nation, and to recover loſt Chriſtianity; but were irreligiouſly affronted in their negotiation, and rejected in their ſuit.

P.H. Corm. Besides Mahumetanisme, there is another poiſon in this Country, of which the tenth part of a grain will diſpatch a man in a quarter of an hour, and is ſold at ten Duckets an ounce; the Cuſtomes for which to the King, is as much as the price to the Merchants; But for this one ill Commodity, yeilding many good; as Corn, Sugar, Civet, Sanders, Ivory, and maintains a great trade with the Merchants of *Caire* and *Egypt*, in the great City *Dongula*, that containeth twelve thouſand Families and not one Houſe.

14. *Guoga*, lyeth between *Berneſo* and the Deſarts of *Nubia*, extended four ſquare ſix hundred miles, where a Slave ſelling Men for Horſes, 1420. got up to be a little King, though their Bowers rather than Houſes, being tyed

ryed together, and set on fire once a year, he is burned yearly out of his Territories.

15. *Bornue* a large Territorie, reaching five hundred miles in length, on the West of *Guangury Nader* to the *Aequator*, where there is no property of Wives, or of Children, and no differences of Names, but onely from the Marks of their bodies; Which saith my Author, Though it may seem strange unto this present Age, yet was the Custome of our *Saxon* Ancestors; whence have we else the Names of *White*, *Brown*, *Black*, *Gray*, *Green*, or those of *Long*, *Short*, *Low*, *Course*, *Crisp*, and others, but from such Originals? And yet for all this, this King is so wealthy, that all the furniture of his House, all his Dishes, Cups, Platters, which they eat or drink in, yea the very chains of his Dogs are of fine Gold.

16. *Guangor* lyeth North of *Brenin*, wealthy, and well peopled, ragged and meanly Villaged, doing homage to *Bornum*.

17. *Benin* directly Eastward of *Guinney*, whereof it is commonly esteemed a Province, or Kingdome so great, that the King thereof is allowed six hundred Wives, with all which twice a year hee goeth out in great State, attended by his Gentle-men with their fixty Wives a piece, and others, with no lesse than twelve; The more the merrier, though the fewer the better cheer. Next to which place, is

18. *Guinney.*

Guinney I say, is a Sea-Coast-Countrey; extended from *Sierra Leona* (so denominated, say Geogra-

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ographers, from the Lyon-like roaring of the Waves, beating on that promontory) in the Tenth degree of longitude to the borders of *Benin* in the thirty, though it is observed to my hand that the *Portugez* who first discovered this Coast, by *Drego's* directions, 1425. comprehended under this word, the whole Sea-coast of *Affrica*, from *Cape-Blance*, and the Country of *Oran*, to *Angola*, and *Congo* inclusively in the lower *Ethiopia*, seated under the *Tropick*, though the *Arabick Nubian* Geographer translated into Latine by the *Moronites*, of otherwise, a rare and precious esteem, hath lost himself in the distances of these, partly by mistaking his meridian, and setting it to some, South ward, and not by his guesse way, of measuring by Inches. I must confets it is very hot in this place, but the natural heat of the place is much abated, by the cool gales of their trade-windes that customarily blow there, and the equal length of night and daies, the one scorching not so much with its *Heat*, as the other refresheth with its *Coolness*.

The Ayre of Guinney.

The Ayre.

THE Ayre of the place is by most *English-men* judged unhealthful, neither is the Ayre of the place we live in, judged less by their People, there being no other inconvenience in removing from our colder Climates to their torrid one, than there is in coming from their torrid one to ours more cold. A prudent preparation of mens bodies, accommodating the inconveniences of both; A bottle of *Aqua-vita*, or, a quart of *Brandy*, being a *Sovereign Remedy* in the

the cure, as recruiting that heat *within*, that is weakened by a more extream one *without*. There are two *Guineas*, the higher from *Senega* to *Congo*, and the lower containing *Congo* and *Angola*. The higher, which we are now most concerned in, although it alwaies complains of a warmth beyond that of our Countrey; yet hath a difference, at times of the year, and so the people of it account some months in the Summer, and some in the Winter; two seasons that are there distinguished only by the weather, for both in Summer and Winter the Trees are green, some of them having leaves twice a year: In the Summer their Fields are most bare, in Winter loaded with Corn; that time being their winter when the Sun is most directly over their heads, which is in *April*, *May*, and *June*; for then it Raineth, then it is very foul Weather, Thunder and Lightning (which the *Portugez* call *Travadas*, and the Natives *Agom bre ton*) following the Sun, and being most usual when it is at the highest.

2 Indeed some People bring a bad report of this Land, as if the Inhabitants were subject to many Diseases, I'll assure you they make themselves little reckoning of any of their maladies: they are troubled with Clapdollars, Botches, Worms, Pains in the Head, and Burning Feavours, but these are the favours of their Women, to whom they are inexpressably addicted, whose foul corruption and sores they pass by as if they ailed nothing, suffering their Wounds to swell and putrifie, without any means of remedy applyed thereunto; for they neither have, nor use any Physick among them, to ease them in their sickness, nor Surgery to heal their Wounds, but let their Infirmities have their own course; whence I conclude, that if the Art

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and Skill of *Europe* did a while dwell in those parts, it would abate their malignancy, and correct their unhealthiness, for now of late, I must needs say for the Pox and Clap-dollars, they use much *Salsa Parilla*, which the *Hollanders* have furnished them with, and they seeth it in Salt-water and drink.

For the Pain in the Head, they make a Pap of green Leaves, and annoint the place affected.

If they have any Swelling about their Body which doth not break, they cut two or three slashes therein with a knife, and so give the wound a means to work, heal up, and grow together again; that's the reason their flesh commonly riseth in knobs : Nay, they have of late found out the way of Letting Blood, but it's a barbarous one, for they only make a hole in their bodies with a Knife, to let their blood come out.

People so inhumane to themselves, cannot be kinde to others; as they will not help themselves, so they will not comfort one another; but if one be amiss, they shun him as it were the Plague, and spurn the sick man like a Dog, and not once help him with a drop of Oyl or Water, though he hath never so much need, suffering him to dye, as he lived, like a Beast, and starve with hunger, rather than perish with weakness.

For all this they live to be Old, though they cannot reckon their own Age, nor tell how many years they have lived; and to speak the truth, cannot endure to think of their decay, growing no less deformed and despicable when passed Thirty, than they do amiable and lovely until they arrive to it; their Skin then hanging loose like old Hogs Bladders, and ill-favouredly wrinkled like *Spanish* Leather.

There is a kinde of long Worm, that ariseth in the
Legs,

of Guinney.

11

Legs, Arms, and Thighs of some men that come hither, either before, after, or in their voyages, and but of some; many having gone several Voyages thither, and never knew what they meant, *Kissing goeth by favour*: About the Castle *Aleria*, they are very rife, but Twenty five miles lower, very rare, and the very Inhabitants of *St. Thome*, the unwholesomeſt place in the world, an Hoſpital, rather than a Plantation, underſtand as little what theſe Worms are, as we do; they have worms ſure in their brains that are afraid of them, for there is no more in it than this,

There are certain ſhowers called *Alvais*, that fall at certain times of the year, wherein if you are caught, you muſt run home and waſh your cloaths, and making a great ſtraw fire, lye along, and hold the ſoles of your Feet againſt that fire for an hour; doing this there is no harm done, but neglecting it, your cloaths will rot off of your backs: Theſe Worms will grow in your Legs or Thighs, as if your veins ſwelled, with a ſhaking and a Feavour, and ſuch pains, as that you can neither ſit nor lye ſometimes, and ſometimes ſo, as that you are not ſenſible of them.

The Worm appeareth in ſome like a ſpot or a flea-biting, in ſome like a little Blain, and in ſome with a little Swelling, ſo that you may often ſee the Worm between the Skin and the Fleſh: There is no remedy againſt it, till you ſee it ſeeking to break out, and hold out it's noſe, which you muſt immediately lay hold of, leſt he creep in again; They are moſt dangerous in the Cods, but the way is,

1 To be quiet, eſpecially when they are in the Legs, and not go much, and to keep the place warm where they begin to appear: when they come forth ſo far that

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a man may lay hold of them, they must be gently drawn until they stop, and then you must let them rest, applying some exciting and provoking plaister, till they come forth again, and as much as comes out must be wound upon a stick or pin, or bound close to the orifice with a thred, that it creepeth not in again; if it breaks or draws back, it poysoneth or festereth the part, if it comes out whole, it draweth with it the corruption of the whole body, and makes a man mettlesome proof against the Malignancy of *Guinney*, so that I know not whether it be their Disease or Physick, something to *heal*, or something to *punish* : This is the common apprehension of these Worms, yet have I known men, that let them have their course, washing the place with Salt water, and though they returned into the Leg, saw them consumed to nothing with ease and safety.

But when all comes to all, this is certain, that keep but fresh water of your own, or dig the water of that Country some six fathomes deep, under the salt-water, as they do in *Ormus*, and you are as *sound* as a *Bill*.

It's true indeed, that upon some showers of Rain, there is such a stinck sometimes, as forceth strangers to go some Leagues off into the Sea; but it is as true that there is such a stinck in *London*, that there was a man I knew upon the *Exchange*, who could never stay in Town above an hour, insomuch that he rid Twelve miles every day he came to the *Exchange*, and tied his Horse to a Pillar there, took a turn or two, grew sick, and immediately took his Horse and rid Post out, and this at least three times a week : There are some people that Swound at the smell of a Rose, and others that

that dye at the very sight of a Violet : The very *Dung* of some Cats is Musk in *England*, Fancy governeth the *world*, and I think there is little here but *Opinion*, by that time I lived there but three quarters of a year, the most noysome of these smells pleased me; Ufe they say makes the Master, and Custom is another Nature.

Not to spend our breath in the Air of this place ; There is nothing more observable in it, but that there are a kinde of trade winds, as they call them here, that keep Ships sometimes a quarter of a year from these *Coasts*, even after they are come within sight of them.

The Earth, the Tillage, and the Native Commodities of Guinney.

Whatever the Air is, I am sure the Earth is rich and Plentiful; it is called the *Coast* of Gold, and the Rivers *Niger* and *Sienga*, carrying down that Metall, as the *Thames* doth sand, of which you will see more in the Chapter of Merchandize.

No man claimeth any Land to himself, the King keeping all the Woods, Fields, and Land in his hands ; so that they neither Sow nor Plant therein, but by his consent and licence, which when they have obtained, and have a place permitted them to Sow their Corn in, then they go with their Slaves and burn their Woods, Trees, Roots, and Shrubs to the ground; after this they take their long Chopping-knives, which they call *Coddon*, and scrape up the ground about a foot deep, and let it lye eight or ten daies.

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When they have all Tilled their Ground, every man takes his seed upon their Sunday, that is as you shall hear anon, our Tuesday, the better day the better deed; and goeth to the Kings house, whom they serve first, and then (after a Treatment of a sod Goat, with Palma Wine, to which they sit and sing about the burnt Roots, in the honour of their *Ferisso* or God, that their Corn might grow well and prosperously upon the Earth) to their Neighbours, whose allotments they Husband by turns, until the whole Countrey is sowed, where the Corn soon groweth up, lying not long in the Ground, and sprouts as high as a Mans head, at which time they make a wooden House in the middle of the Field, covered with Reeds, wherein their Children watch the Corn, and drive away the Birds, wherewith they are much cumbred.

Their Ground being rank, the Corn is very weedy, yet they weed it not, but let it grow up weeds and all.

Their Corn is of two sorts, 1 Milly. 2 Mais.

1 Milly, and that hath long Ears, and is a seed of colour like Hemp-seed, and long like Canary-seed, having no shells, but growing in a little husk, which is very white within. This Grain groweth ripe in three months, and when cut down, it lyeth a month in the Fields to dry, and then the canes are cut off and bound in Sheaves (the straw being reserved for Thatch) making wholsome and sweet Bread; when they have paid the Kings Rent, every one according to his ability, and furnished the poor for Gold.

2 Mais, called by the *Spanish* and *Portugez*, *Turkish Wheat*; and brought out of *West India* into *St. Thomas* Island, and from *St. Thomas* hither by the *Portugez*,

is mixed with *Milly*, and makes excellent *Messellan*, though it is very good alone; and these Negroes make Bread with it, that will last three or four months; their Children also eating it instead of Bread, which they set a while upon the fire, and then crush the Corn out of the Husk, which breeds the Scurvy and the Itch.

But give me Mais, that makes the Wine called *Chicha* (wherewith the Negroes are dead drunk once a week) by being laid to soak in water till it is soft; and indeed it groweth in a moist and salty ground, as if it were a drunken Grain, bearing twice a year, and being not sowed like other Corn, but thrust into the Ground: It looks like Reeds in a Marshground, and every Reed hath his Ears whereon the Corn groweth, and notwithstanding that they are heavy Ears, as big as your Cucumbers, yet every Reed hath seven or eight Ears upon it, insomuch that I have told five hundred and fifty Grains upon one Reed, which came of one Grain alone.

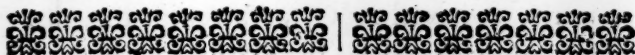
Here is also a Tree called Palm, whose Bark they bore, and draw out of it most curious sweet Wine, which mingled with a little water, is the best drink in the world, and excellent Oyl, wherewith they make their bodies shine, besides this necessary use of it.

In the tempestuous and rainy time of *April*, *May*, and *June*, the rain being sometimes so hot, as if it were warm water, the poor silly people are simply afraid of it, and do what they can that not a drop of it fall on their bodies, and if any happen to do so, they shiver and shake, as if they had a Feavour, until they have found the way to Annoint their bodies with this Oyl, so that a Negroe looks like a *Spanish-leather* pair of Boots well liquoured.

Here

The Wares to be carried

Here groweth *Bannana*, or the *Indian Fig*, not on the Branches, as other Fruit, but on the body of the Tree, covered with leaves a fathome long, and three spans broad, which leaves are used in their houses for paper, the Tree indeed being nothing else but a few leaves patched together; It is as high as a man, on the top the leaves begin to spring out, and rise up an end, and as the young leaves come forth, the old ones wither away and begin to dry, until the Tree comes to his growth, and the fruit to perfection. The leaves in the middle have a very thick vein, which divideth it in two; and in the middle of the leaves, out of the heart of the Tree there groweth a flower as big as an Ostridge-Egge, of a ruslet colour, which in time waxeth long like the stalk of a Colewort, whereon the Figs grow close one by another; when they are still in their husks, they are not much unlike great Beans, and so grow more and more until they be a span long, and four thumbs broad, like a Cucumber; They are cut off before they are ripe, and are in that sort hang'd up in bunches, which oftentimes are as much as a man can carry.



C H A P. I I.

The Wares to be carried to Guinney.

First we bring them great store of slight Linnen-Cloath, whereof there is very much spent in those Countries, for they apparel themselves therewith, and it is the chiefeſt thing they uſe for that purpoſe; besides

besides this, we carry them great store of Basons, Barbers Basons, Basons to drink in, Platters of Copper, flat Basons, great broad Copper-pans, at the least two fathomes about, and small Posnets without edges: The small Basons they use to put Oyl in, wherewith they annoint themselves, and the greater sort of them they set in the Graves of the Dead, and use them to carry diverse things in; The Barbers Basons they use to wash themselves in, and when they cut their hair; Platters they use to lay over things to cover them withall, to keep dust and filth from falling into their things; The great broad Pans are by them used to kill Goats or Hogs in, and to make them clean therein, instead of a Tub; The Posnets they use to dress their Meat in, which serveth them to very good purpose, they will not have them with stales, as we use them here with us, and many such like Basons of Copper which our Ships bring thither in great quantities; and therewith fill the Countries so full, that by means thereof, they are sold as good cheap to the *Negroes*, as they are bought in *Amsterdam*; And although there are so many of these Basons brought thither, and no Ware that weareth so much as Linnen, yet you see but few old Copper things there, and therefore you must think that there is a great store of People inhabiting further within the Land, which use so great quantity of such things.

We carry thither great store of Kettles, which they use to fetch water in, out of their Pits and Valleys; and some red Copper-pots Tinned within, wherein they use to put Water instead of a barrel of Beer to drink, as also Earthen pots, out of which they use to drink: Iron is used by them to make their Weapons; as *Assagaies*, *Cutting-Knives*, *Poniards*, &c. The *Assa-*

gaies and Poniards they use for the Warrs, the Cutting-Knives to Till and cut up the Ground, instead of Spades, and some to cut Wood withall, and to use about their buildings, for they have no other Tools; They also buy great store of Red, Blew, Yellow, and Green Rupinish Cloath, which they use for Girdles about their middles, to hang their Knives, Purses, Poniards, and such like things at: They use white *Spanish* Serges to wear upon their bodies, instead of Cloaks; Rings of Copper and Brasse which they wear about their arms, and feet for a great pride; they also use Tin things, as rings about their arms, but not many: they use many Knives which we make with us in *Holland*, and call them *Dock Messen*: They also use great store of *Venice* Beads, of all kinds of colours, but they desire some colours more than others, which they break in four or five peeces, and then grinde them upon a stone, as our Children grinde Cherry-stones, and then put them upon strings made of the Bark of Trees, ten or twelve together, and therewith traffick much; those ground Corals they wear about their Necks, hands, and Feet: They also use round Beads, and specially great round Counters, which they hang and plait among their hair; and let them hang over their ears: Pins they use to make Fish-hooks, Horse-tails they use when they dance, and also when they sit still, to keep the Flies from their bodies, Looking-glasses, and small Copper Milk-pans, with many such like things they likewise make use of. But the chiefeest Wares that are uttered there, and most among them, is Linen-Cloath, Brasse and Copper things, Basons, Kettles, Knives, and Corals.

At first wee used many times to deceive them, not only

only in the measuring of Linnen, but in delivering them broken and patch'd Basons, and peeced Kettles for their money; rotten Cloath, through which they might have sifted Beans; Knives that were so Rusty, that they could hardly, without breaking, pull them out of their Sheaths, with such like Wares; but now by use and experience, they have attained to such skill in our Wares, that they are almost able to surpass us therein.

For first, when they buy any Linnen-Cloath, they look if it be ~~not~~ too slight and thin, and whether it bee white and broad, for they are very curious to buy white and broad Linnen, and respect not the strength so much as the breadth of it; for they use to hang the Linnen about their Bodies, especially the Women, which desire to have it hang down from underneath their Breasts, to their Knees.

Secondly, They take Woollen-Cloath and hold it up against the light, to see if it bee thin : They draw the Knives out of the Sheaths, to see if they be not Rusty; they look upon the Basons one by one, to see if they have no holes in them, or whether they be broken, and for the least hole that they spy in them, they lay them away, and desire to have others for them; and also if they be but a little foul or greasie, they will have none of them; and for quantity and quality, they make trial of all other Wares, as curiously as is done in *Europe*.

The first Voyage from England



CHAP. III.

The first Voyage from England to Guinney.

August 12. 1553. There sailed from *Ports-mouth* two goodly Ships, the *Primrose*, and the *Lyon*, with a pinnace called the *Moon* and sevenscore lusty men, under two expert Pilots and politick Captains; to one whereof the King of *Portugal* had committed the custody of *Guinney* against the *French*, happy was that man that could go with them; in seventeen daies they arrived at the Coast of *Madera*, an Island that standeth thirty two degrees distant from the *Equinoctial line*, and seventy leagues from the Isle of *Tenariffe*, Northwestward, and Southwestward from *Hercules Pillars*, called *Madera*, quasi *Materia*, by *Anacham* that first discovered it, from the abundance of Trees in the Coast, where they had abundance of Pears, Apples, Plums, wilde Dates, Peaches, Mellons, Batalas, Oranges, Lemmons, Pomgranates, Citrons, Figs, sixteen Sugar-Houses, and incomparable Wines, wherewith they stored their Ships: Here they met with a Man of War, that was ordered to obstruct all Trade on those Coast, but especially to secure the *Castle Mina*; hence there happening a difference between the two Captains, so that the Marriners cast off one of them, they sailed forward till they came to the *Canaries* called in old time, the *Fortunate Islands*, twelve Leagues long, and as many broad; called so, not from the two Dogs wherewith *Fuba* planted it, but from the *Canes* wherewith it is replenished.

Here

Here they saw how Sugar is made:

- 1 The Fruits brings forth a Bud called Planta.
- 2 That is laid along in the furrows, so as a sluice may water it, being covered with Earth.
- 3 This Root springeth into Canes.
- 4 It groweth two years, whatever the *French* Geographer *Thevet* suggested to the contrary.
- 5 Then are they cut close to the ground, the leaves being lopped off, and the Canes bound into bundles like Faggots.
- 6 Being carried to the Sugar-House, called Ingenio, these sticks are ground in a Mill, whence the juice of them is conveighed to a great vessel for that purpose.
- 7 There it is boyled thick; then its put into a Furnace of Earthen pots, of the mold of a Sugar-loaf.
- 8 Then it is carried into another House, called a Purging-House, where it is placed to Purge the blackness, with a certain clay that is laid thereon.
- 9 Of the remainder in the Cauldron is made a second sort, called Escumas; and of the purging liquor that droppeth from the White-Sugar, is made a third sort, and the remainder is called Panela, or Netas, the refuse of all the purging is called Remial, or Malasses, and then of another is made Refinado.

When this first-fruit is in this sort gathered, called Planta, then the Cane-field where it grew, is burned over with Sugar straws to the stumps, of the first Canes, and being Husbanded, Watred, and Trimmed, at the end of other two years it yieldeth the second fruit called *Zoca*; and the third called *Tertia Zoca*, and the fourth called *Quarta Zoca*, and so orderly the rest, till age causeth the old Canes to be planted again.

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Here they went to *Civitas Palmarum*, as *Batutas*, Mellons, Pears, Apples, Oranges, Lemmons, Pomgranats, Figs, and Peaches, especially the *Plantano* fruits, which groweth like Cucumbers on a tree, which is nothing but folded leaves, black and delicate as any conserve, twenty seven degrees from *Aequator*. Thence they continued their course to *St. Nicholas*, where they victualled themselves with fresh Mear, wilde Goats, Sheep, Hens, Ducks, great Partridges, &c.

From *Canary* they followed on their course, taking the desert Islands here and there in their way, because they would not come to *Guinney* when it was too hot.

The 19th. day at twelve a clock, wee had sight of the Isle of *Palme* and *Teneriffa* : The Isle of *Palme* riseth round, and lyeth South east and North west, and the North west part is lowest. In the South is a round hill over the Head land, and another round hill above that in the Land. There are between the South east part of the Isle of *Madera*, and the North west part of the Isle of *Palme*, seven and fifty Leagues; The Isle of *Palme* lyeth in eight and twenty degrees, and their course from *Madera* to the Isle of *Palme*, was South and South by West, so that they had sight of *Teneriffa*. The South east part of the Isle of *Palme*, and the North east part of *Teneriffa*, lye South east and North west, and between them are twenty Leagues. *Teneriffa* and the west part of *Forteventura*, stand in seven and twenty degrees and a half. *Gomera* is a fair Island, but very ragged, and lyeth West, South west of *Teneriffa*; and whosoever will come between those two Islands, must come South and by East; and in the south part of *Gomera* is a Town, and a good Rode in the said part of the Island; and it standeth in seven and twenty

twenty degrees, and three terces. *Teneriffa* is a High Land, with a great high Pike like a Sugar-loaf, and upon the said Pike is Snow throughout all the whole year, and by reason of that Pike, it may be known above all other Islands, and there they were becalmed the twentieth day of *November*, from six of the clock in the morning, untill four in the afternoon.

The two and twentieth day of *November*, under the *Tropick of Cancer*, the Sun goeth down West and by South, upon the Coast of *Barbary*, five and twenty Leagues by *North Cape-Blank*; at three Leagues off the Main, there are fifteen fathomes, and good shelly Ground, and sand among, and no streams, and two small Islands standing in two and twenty degrees and a terce.

From *Gomera* to *Cape de las Barbas*, is an hundred Leagues; and their course was South and by East: The said *Cape* standeth in two and twenty and a half, and all that Coast is flat sixteen or seventeen fathome deep: Seven or eight Leagues off from the River *Del Oro* to *Cape de las Barbas*, there use many to trade for Fishing, during the month of *November*, and all that Coast is very low Lands. Also they went from *Cape de las Barbas*, South, South west, and South West and by South, till they brought themselves in twenty degrees and a half, reckoning themselves seven Leagues off, and there were the least sholes of *Cape-Blank*.

Then they went South till they brought themselves in thirteen degrees, reckoning themselves five and twenty Leagues off. And in fifteen degrees they did rear their *Crossiers*, and they might have reared them sooner if they had looked for them. They are not right a cross in the month of *November*, by reason that

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that the nights are short there, nevertheless they had the sight of them the twenty ninth day of the said month at night.

The first of *December*, being in thirteen degrees, they set their course South and by East, untill the fourth day of *December*, at twelve of the clock the same day, then they were in nine degrees, and a terce, reckoning themselves thirty Leagues off the River called *Rio Grande*, being West, South west of them; the which sholes be thirty Leagues long.

The fourth of *December* they began to set their course South East, they being in six degrees and a half.

The ninth of *December* they set their course East, South East; the fourteenth day of the said month, they set their course East, they being in five degrees and a half, reckoning themselves thirty six Leagues from the Coast of *Guinney*.

The nineteenth of the said month, they set their course East and by North, reckoning themselves se-venteen Leagues distant from *Cape Mensurado*, the said *Cape* being East, North East off them, and the River of *Sesto* being East.

The one and twentieth day of the said month, they fell with *Cape Mensurado* to the South East, about two Leagues off; this *Cape* may be easily known, by reason the rising of it is like a Porpose-head; also toward the South east there are three Trees, whereof the Eastermost tree is the highest, and the middlemost is like a high stack, and the Southermost is like unto a ginet; and upon the main are four or five high Hills, rising one after another, like round Hommocks or Hillocks; and the South east of the three trees Brandiernwise;
and

and all the Coast along is white sand, the said *Cape* standeth within a little, in six degrees.

The two and twentieth of *December*, they came to the River of *Sesto*, and remained there untill the nine and twentieth day of the said month. Here they thought it best to send before them the Pinnace, to the River *Dulce*, called *Rio Dulce*, that they might have the beginning of the Market, before the coming of the *John Evangelist*.

At the River of *Sesto* they had a Tun of Grains; this River standeth in six degrees lacking a terce: From the River *Sesto* to *Rio Dulce*, is five and twenty Leagues; *Rio Dulce* standeth in five degrees and a half; the River of *Sesto* is easie to be known, by reason there is a ledge of Rocks on the South east part of the rode; and at the entring into the Haven are five or six Trees that bear no Leaves; this is a good Harbour, but very narrow at the entrance into the River; there is also a Rock in the Havens mouth, right as you enter, and all that Coast between *Cape de Monte*, and *Cape de las Palmas* lyeth South East and by East, North West and by West, being three Leagues off the shore; and you shall have in some places Rocks two Leagues off, and between the River *Sesto*, and *Cape de las Palmas*.

Between the River of *Sesto*, and the River *Dulce*, are five and twenty Leagues, and the High Land that is between them both, is called *Catreado*, being eight Leagues from the River of *Sesto*; and to the South Eastward of it, is a place called *Shangro*, and another called *Shyam*, or *Shavo*, where you may get fresh water: Off this *Shyam* lyeth a ledge of Rocks; and to the South eastward lyeth a Head land called *Crotie*:

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between

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between *Catreado* and *Crotre*, are nine or ten Leagues : To the South eastward of it, is a Harbour called *St. Vincent*, right over against *St. Vincent* is a Rock under the water, two Leagues and a half off the shore : To the South eastward of that Rock, you shall see an Island about three or fourscore Leagues off; this Island is not past a League off the shore : To the East, South East of this Island, is a Rock that lyeth above the water, and by that Rock goeth in the River *Dulce*, which you shall know by the said River and Rock: the North west side of the Haven is flat Sand, and the South east side thereof is like an Island, and a bare plat without any trees, and so is it not in any other place.

In the rode, you shall ride in thirteen or fourteen fathomes, good Oare and Sand being the marks of the rode, to bring the Island and the North east Land together, and there they Anchored the last of *December*.

The third of *January* they came from the River *Dulce*.

Note that *Cape de las Palmas*, is a fair High Land, but some Low places thereof by the water side, look like red cliffs, with white statues like High waies, and a Cable length a peece, and this is the East part of the *Cape*. This *Cape* is the Southermost part in all the Coast of *Guinney*, and standeth in four degrees and a terce.

The Coast from *Cape de las Palmas*, to *Cape Trepointes*, or *de Tres Puntos*, is fair and clear, without Rock or other danger.

Twenty and five Leagues from *Cape de las Palmas*, the Land is higher than in any place, untill you come

come to *Cape Trepontes*; and about ten Leagues before you come to *Cape Trepontes*, the Land riseth still higher and higher, until you do come to *Cape Trepontes*, also before you come to the said *Cape*, after other five Leagues to the North west part of it, there is certain broken ground with two great Rocks, and within them in the bight of a bay, is a Castle called *Arra*, pertaining to the King of *Portugal*, you shall know it by the said Rocks that lye off it, for there is none such from *Cape de las Palmas*, to *Cape Trepontes*: This Coast lyeth East and by North, West and by South. From *Cape de las Palmas*, to the said Castle, is fourscore & fifteen Leagues; & the Coast lyeth from the said Castle, to the Westermost point of *Trepontes*, South East and by South, North West and by North. Also the Westermost point of *Trepontes*, is a low Land, lying half a mile out in the Sea; and upon the innermost neck to the land-ward, is a tuff of trees, and there they arrived the eleventh day of *January*.

The twelfth day of *January* they came to a town called *Samma*, or *Samua*, being eight Leagues from *Cape Trepontes*, towards East, North East. Between *Cape Trepontes*, and the town of *Samua*, is a great ledge of Rocks, a great way out in the Sea; they continued four daies at that Town, and the Captain thereof would needs have a pledge a shore: But when they received the pledge they kept him still, and would traffick no more, but shot off their Ordnance at us; they have two or three peeces of Ordnance and no more.

The sixteenth day of the said month, they made reckoning to come to a place called *Cape Corea*, where Captain *Don John* dwelleth, whose men entertained them friendly: This *Cape Corea* is four Leagues East

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ward off the Castle of *Mina*, otherwise called *La Mina*, or *Castello de Mina*, where they arrived the eighteenth day of the month; here they made Sale of all their Cloath, saying two or three Packs.

The twenty sixth day of the same month they weighed Anchor, and departed from thence to the *Trinity*, which was seven Leagues Eastward off them, where she sold her Wares. Then they of the *Trinity* willed us to go Eastward off that eight or nine Leagues, to sell part of their Wares, in a place called *Perecom*, and another place called *Perecom Grande*, being the Eastermost place of both these, which you shall know by a great round Hill near unto it, named *Monte Rondondo*, lying Westward from it, and by the water side are many high Palm-trees: From hence did they set forth homeward, the thirteenth day of *February*, and plyed along till they came within seven or eight Leagues to *Cape Trepointes*. About eight of the clock, the fifteenth day afternoon, they did cast about to Seaward, and beware of the Currants, for they will deceive you sore. Whosoever shall come from the Coast of *Mina* homeward, let him be sure to make his way good West, untill he reckon himself as far as *Cape de las Palmas*, where the Currant setteth alwayes to the Eastward. And within twenty Leagues Eastward off *Cape de las Palmas*, is a River called *De los Potos*, where you may have fresh water and ballast enough, and plenty of Ivory or Elephants teeth: This River standeth in four degrees, and almost two terces. And when you reckon your self as far off as *Cape de las Palmas*, being in a degree, or a degree and a half, you may go West, and West by North, untill you come in three degrees, and then you may go West, North West, and North

North West and by West, untill you come in five degrees, and then North West. And in six degrees they met Northerly winds, and great ruffling of tides; and as they could judge, the Currants went to the North, North west. Furthermore, between *Cape de Monte* and *Cape Verde*, go great Currants which deceive many men.

The twenty second day of *April*, they were in eight degrees and two terces, and so they came to the North west, having the wind at North east, and East, North east, and sometimes at East, untill they were at eighteen degrees, and a terce, which was on *May-day*: And so from eighteen and two terces, they had the wind at East, and East North east, and sometimes at East South east, and then they reckoned the Island of *Cape Verde*, East South east of them, they judging themselves to be forty eight Leagues off, and in twenty and one and twenty degrees, they had the wind more Easterly to the Southward than before. And so they rann to the North west, and the North North west, and sometimes North and by West and North, untill they came into one and thirty degrees, where they reckoned themselves a hundred and fourscore Leagues South west and by South, of the Island *De los Flores*, and there they met with the wind at South South east, and set their course North east.

In twenty three degrees, they had the wind at the South and South west, and then they set their course North North east, and so they came to forty degrees, and then they set their course North east, the wind being South east, and having the Isle *De Flores* east of them, and seventeen Leagues off.

In the one and forty degrees, they met with the
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wind

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wind at North east, and so they ran Northwestward; then they met with the wind West North west, and at the West within six Leagues, running toward the North west, and then they cast about, and lay North east, untill they came in forty two degrees, where they set their course East North east, judging the Isle of *Corno* South and by West of them, and six and thirty Leagues distant from them.

A remembrance, that the one and twentieth day of *May* they Communed with *John Rase*, and he thought it best to go North east, and judged himself twenty five Leagues Eastward to the Isle *De Flores*, and in thirty nine degrees and a half.

Note, that on the fourth day of *September*, under nine degrees, they lost the sight of the North Star.

Note also, that in forty five degrees, the Compass is varied eight degrees to the West.

Item, in forty degrees the Compass did vary fifteen degrees in the whole.

Item, in thirty degrees and a half, the Compass varied five degrees to the West.

Be it also in memory, that two or three daies before they came to *Cape de Tres Puntas*, the Pinnace went alongst the shore, thinking to sell some of their Wares, and so they came to Anchor three or four Leagues West and by South off the *Cape de Tres Puntas*, where they left the *Trinity*.

Then their Pinnace came a board with all their men, the Pinnace also took in more Wares; they told moreover, that they would go to a place where the *Primrose* was, and received much Gold at the first Voyage to these parts; and told furthermore, that it was a good place; but fearing a Brigantine that was then upon the Coast,

Coast, they did weigh and follow them, and left the *Trinity* about four Leagues off from them, and there they rode against that Town four daies; so that one of the Company, by his own desire, and assent of some of the Commissioners that were in the Pinnacle, went a shore to the Town, and there some others went to traffick from them, being three miles off trafficking at another Town: The Town is called *Samma*, or *Samua*, for *Samma*, and *Samma terra*, are the names of the two first Towns, where they did traffick for Gold, to the North east of *Cape de Tres Puntas*.

Hitherto continueth the course of the Voyage, as it was described by the said Pilot.

Now therefore it will be requisite to speak something of the Country and People, and of such things as are brought from thence.

They brought from thence at this Voyage, four hundred pound weight and odd of Gold, of two and twenty Carrats, and one grain in fineness; also six and thirty Buts of Grains, and about two hundred and fifty Elephants Teeth of all quantities; of these some were measured, and were nine spans in length, as they were crooked; some of them were as big as a mans thigh above the knee, and weighed about fourscore and ten pound weight a peece. They say that some have been seen of an hundred twenty five pound weight a peece. Others there were, which they call the Teeth of Calves, of one or two or three years, whereof some were a foot and a half, some two foot, and some three or more, according to the age of the Beast. These great Teeth, or Tusks, grow in the upper jaw downward, and not in the nether jaw upward, wherein the Painters and Arras-workers are deceived. At this Voyage

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Voyage was brought from *Guinney*, the head of an Elephant, of such huge bigness, that only the Bones or Cranev thereof, besides the nether-jaw and great tusks, weighed above two hundred weight, and was as much as could be well lifted from the ground, inso-much that considering also herewith, the weight of two such great teeth, the nether jaw with the less teeth, the tongue, the great hanging ears, the big and long snout or trunk, with all the flesh, brains, and skin, with all other parts belonging to the whole head, it would weigh little less than five hundred weight. This Head divers have seen, in the house of the worthy Merchant, *Sir Andrew Fudde*, and that not only with bodily eyes, but much more with the eyes of minde and spirit, considering by the work, the cunning and wisdom of the Workmaster, without which consideration, the sight of such strange and wonderful things, may rather seem Curiosities, than profitable Contemplations.

The Elephant (which some call Oliphant) is the biggest of all four footed Beast, his fore legs are longer than his hinder, he hath ancles in the lower part of his hinder legs, and five toes on his feet undivided; his snout or trunk is so long, and in such form, that it is to him instead of a hand, for he neither eateth nor drinketh, but by bringing his trunk to his mouth, therewith he helpeth up his Master or keeper, therewith he overthroweth trees: Beside his two great tusks, he hath on every side of his mouth four teeth, wherewith he eateth and grindeth his meat; either of these teeth are almost a span in length, as they grow along in the jaw, and are about two inches in height, and almost as much in thickness. The tusks of the Male are greater than the tusks of the Female; his
tongue

tongue is very little, and so far in his mouth, that it
 cannot be seen. Of all Beasts, they are most gentle
 and tractable; for by many sundry waies they are
 taught; and do understand, insomuch that they learn
 to do due honour to a King, and are of quick sense and
 sharpness of wit. When the Male hath once seasoned
 the Female, he never after toucheth her. The Male E-
 lephant liveth two hundred years, or at the least one
 hundred and twenty, the Female almost as long; but
 the flower of their age is but threescore years, as some
 write, they cannot suffer winter or cold, they love
 rivers, and will often go to them up to the mouth;
 wherewith they blow and snuff, and play in the wa-
 ter, but swim they cannot, for the weight of their
 bodies. *Plinie* and *Sallustie* say, that they use no adultery:
 If they happen to meet a man in the wilderness, being
 out of the way, gently they will go before him, and
 bring him into the plain way. Joynd in battle, they
 have no small respect to them that be wounded, for
 they bring them that are hurt or weary into the mid-
 dle of the army to bee defended, they are made tame
 by drinking the juice of Barbary. They have conti-
 nual war against Dragons, which desire their blood,
 because it is very cold, and therefore the Dragon ly-
 ing in wait, as the Elephant passeth by, windeth his
 Tail (being of exceeding length) about the hinder
 legs of the Elephant, and so staying him, thrusteth
 his Head into his Trunk, and exhausteth his breath,
 or else biteth him in the ear, whereunto hee cannot
 reach with his Trunk, and when the Elephant waxeth
 faint, he falleth down on the Serpent; being now full
 of blood, and with the poise of his body breaketh
 him, so that his blood, with the blood of the Ele-

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phant runneth out of him mingled together, which being cold, is congealed into that substance which the Apothecaries call *Sanguis Draconis*, (that is) Dragons blood, otherwise called *Cinnabaris*, although there be another kinde of *Cinnabaris*, commonly called *Cinnoper*, or *Vermillion*, which the Painters use in certain colours.

They are also of three kinds, as of the Marshes, the Plains, and the Mountains, no less differing in conditions. *Philostratus* writeth, that as much as the Elephant of *Lybia* in bigness, passeth the Horse of *Nysa*, so much do the Elephants of *India*, exceed them of *Lybia*, for the Elephants of *India*, some have been seen of the height of nine Cubits, the other do so greatly fear these, that they dare not abide the sight of them. Of the *Indian* Elephants, only the Male have Tusks, but of them of *Ethiopia* and *Lybia*, both of them have Tusks: They are of diverse heights, as of twelve, thirteen, and fourteen *Dodrans*, every *Dodrant* being a measure of nine Inches. Some write that an Elephant is bigger than three wilde Oxen or Buffs, they of *India* are black, or of the colour of a Mouse, but they of *Ethiopia*, or *Guinney*, are brown, the hide or skin of them all is very hard, and without hair or bristles, their ears are two *Dodrans* broad, and their eyes very little.

Of other properties and conditions of the Elephant, as of their marvellous docilities, of their fight and use in the Wars, of their generation and chastity, when they were first seen in the Theatres and Triumphs of the *Romans*, how they are taken and made tame, and when they cast their tusks, of the use of the same in Medicines, whoso desireth to know, let him read *Pliny* in the eight book of his Natural History. He also writeth

writeth in his twelfth book, that in old time they made many goodly works of Ivory, or Elephants teeth; as Tables, Tresses, Posts of houses, Rails, Lattices for windows, Images of their Gods, and divers other things of Ivory, both coloured and uncoloured, and intermixed with sundry kindes of precious woods, as at this day are made certain Chairs, Lutes, and Virginals. They had such plenty thereof in old times, that *Josephus* writeth, that one of the Gates of *Hierusalem* was called *Porta Eburnea*, (that is) the Ivory Gate: The whiteness thereof was so much esteemed, that it was thought to represent the natural fairness of a mans skin, insomuch that such as went about to set forth (or rather corrupt) natural beauty, with colours and painting, were reproved by this proverb, *Ebur atramento Candefacere*, (that is) to make Ivory white with Ink. The Poets also describing the fair necks of beautiful Virgins, call them *Eburnea Colla*, (that is) Ivory necks; and so have said thus much of Ivory and Elephants it may suffice.

Now therefore to speak somewhat of the People, their manners, and manner of living, with another brief description of *Affrica* also: It is to bee understood, that the People which now inhabit the regions of the Coast of *Guinney*, and the middle parts of *Affrica*, as *Lybia* the inner, and *Nubia*, with diverse other great and large regions about the same, were in old time called *Ethiopes*, and *Nigritæ*, which we now call *Moors*, *Mopians*, or *Negroes*, a People of beastly living, without a God, Law, Religion, or Commonwealth; and so scorched and vexed with the heat of the Sun, that in many places they curl it when it riseth. Of the Regions and People about the River

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Lybia (called *Lybia interior*) *Gemma Phrysiu* writeth thus.

Lybia interior is very large and desolate, in the which are many horrible Wildernesſes and Mountains, replenished with diuerſe kindes of monſtrous Beasts and Serpents.

First from *Mauritania*, or *Barbary*, towards the South, is *Getulia*, a rough and savage Region, whose inhabitants are wilde and wandring people. After these follow the people called *Melanogetuli* and *Pharusii*, which wander in the wilderness, carrying with them great gourds of water. The *Ethiopi*ans, called *Nigritia*, occupy a great part of *Affrica*, and are extended to the West Ocean: Southward also they reach to the River *Nigritus*, whose nature agreeth with the River of *Nilus*, for as much as it is increased and diminished at the same time, and bringeth forth like Beasts, as the *Crocodile*: By reason whereof, it may be thought that this is the same River which the *Portugals* call *Senega*, for this River is also of the same nature. It is furthermore, marvellous and very strange, that is said of this River, and that is, that on the one side thereof, the Inhabitants are of high stature and Black, and on the other side of brown or tawny colour, and low stature; which thing also the Travellers in the Voyage confirm to be true.

There are also other People of *Lybia*, called *Garamantes*, whose Women are Common, for they contract no Matrimony, neither have respect to Chastity. After these are nations of the people called *Pyrei*, *Sathiodaphnita*, *Odrangi*, *Mimaces*, *Lynxamata*, *Dolopes*, *Agangina*, *Leuci Ethiopes*, *Xilicei Ethiopes*, *Calcei Ethiopes*, and *Nubi*: These have the same situation in

Ptolome, that they now give to the Kingdome of *Nubia*. Here are certain Christians under the dominion of the great Emperour of *Ethiopia*, called *Prefter Johu* : From these towards the West, is a great Nation of People, called *Aphricerones*, whose Region (as far as may bee gathered by conjecture) is the same that is now called *Regnum Orguene*, confining upon the East part of *Guinney*; from hence Westward, and somewhat towards the North, are the Kingdomes of *Gambra* and *Budomel*, not far from the River of *Senega*. And from hence toward the inland Regions, and along by the Sea Coast, are the Regions of *Ginora*, or *Guinney*, which we commonly call *Ginne* : In the West side of these Regions towards the Ocean, is the *Cape* or *Point*, called *Cabo Verde*, or *Capus Viride* (that is) the *Green Cape*, to which the *Portuguls* first direct their course when they sail to *America*, or the Land of *Brafile*. Then departing from hence, they turn to the right hand toward the quarter of the wind called *Garbino*, which is between the West and the South. But to speak somewhat more of *Ethiopia*, although there are many Nations of People so named, yet is *Ethiopia* chiefly divided into two parts, whereof the one is called *Ethiopia* under *Egypt*, a great and rich Region; to this pertaineth the Island *Meroe*, embraced round about with the streams of *Nilus*. In this Island Women reigned in old time; *Josephus* writeth, that it was sometime called *Sabea*, and that the Queen of *Saba* came from thence to *Hierusalem*, to hear the wisdom of *Solomon*. From hence towards the East reigneth the said Christian Emperour *Prefter Johu*, whom some call *Papa Johanne*, and others say that he is called *Pean Fuan*, (that is) great *Johu*, whose Empire reach-

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reacheth far beyond *Nilus*, and is extended to the Coasts of the *Red-Sea*, and *Indian-Sea*: The middle of the Region is almost in sixty six degrees of longitude, and twelve degrees of latitude. About this Region Inhabits the People called *Clodi*, *Risophagi*, *Babylonit*, *Axiunita*, *Molili*, and *Noliba*: After these is the Region called *Troglodytyca*, whose Inhabitants dwell in Caves and Dens, for these are their Houses, and the flesh of Serpents their Meat, as writeth *Pliny*, and *Diodorus Siculus*; they have no speech, but rather a grinning and chattering. There are also People without Heads, called *Blemines*, having their eyes and mouth in their breast: Likewise *Strucogaphi*, and naked *Gauphasantes*. *Satyrs* also, which have nothing of men but only shape. Moreover *Oripei* great Hunters; *Mennonnes* also, and the Region of *Smyrnophora*, which bringeth forth Myrrhe. After these is the Region of *Azaniah*, in the which many Elephants are found. A great part of the other Regions of *Africa*, that are beyond the *Equinoctial line*, are now ascribed to the Kingdome of *Melinde*, whose Inhabitants are accustomed to traffick with the Nation of *Arabia*, and their King is joyned in friendship with the King of *Portugal*, and payeth Tribute to *Prestor Fohn*.

The other *Ethiope*, called *Ethiopia interior*, (that is) the *Inner Ethiopie*, is not yet known for the greatness thereof, but only by the Sea-Coasts; yet is it described in this manner.

First, from the *Equinoctial* towards the South, is a great Region of *Ethiopians*, which bringeth forth white Elephants, Tygers, and the Beast called *Rhinoceros*: Also a region that bringeth forth plenty of Cinnamon, lying between the branches of *Nilus*:

Also

Also the Kingdome of *Habeck*, or *Habasha*; a region of Christian men, lying both on this side and beyond *Nilus*: Here are also the *Aethiopians* called *Ichthiophagi*, (that is) such as live only by Fish, and were sometimes subdued by the Wars of great *Alexander*: Furthermore, the *Aethiopians* called *Rhaphsi*, and *Anthropophagi*, that are accustomed to eat Mans flesh, Inhabit the regions near unto the Mountains called *Montes Lunæ*, (that is) the Mountains of the Moon: *Gazaria* is under the *Tropick of Capricorn*: After this followeth the rout of *Affricks*, the Cape of *Buena Speranza*, or *Caput bonæ spei*, (that is) the Cape of good hope, by the which they sail from *Lisbon* to *Calecut*: But by what names the Capes and Gulfs are called, for as much as they are in every Globe and Card, it were here superfluous to rehearse them.

Some write that *Affrica* was so named by the *Græci*, because it is without cold; for the *Greek* letter *Alpha*, or *A*, signifieth privation, void, or without; and *Phrice* signifieth cold; for indeed, although instead of winter they have a cloudy and tempestuous season, yet is it not cold, but also smothering hot, with hot showers of rain also; and somewhere such scorching winds, that what by one means and other, they seem at certain times to live as it were in furnaces, and in manner already half way in Purgatory or Hell. *Gemma Phrisius* writeth, that in certain parts of *Affrica*, as in *Atlas* the greater, the Air in the night season is seen shining with many strange fires and flames, rising in manner as high as the Moon; and that in the Elements are sometime heard as it were, sometimes the sound of Pipes, Trumpets, and Drums, which noise perhaps, may be caused by the vehement, and sundry motions

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motions of such fiery exhalations in the Air; as we see the like in many experiences wrought by Fire, Air, and Wind; the hollownes also, and diverse reflections also, and breakings of the Clouds, may be great cause hereof, besides the vehement cold of the middle region of the Air, whereby the said fiery exhalations ascending thither, are suddenly stricken back with great force; for men, common and dayly experience teacheth us, by the whiffing of a burning Torch, what noise Fire maketh in the Air, and much where it striveth when it is inclosed with Air, as appeareth in Guns, and as the like is seen in only Air inclosed, as in Organ-Pipes, and such other instruments that go by wind: For wind (as say the Philosophers) is none other then Air vehemently moved; as we see in a pair of Bellows, and such other.

Some men of good credit that were in this Voyage to *Guinney*, affirm earnestly, that in the night season, they felt a sensible heat to come from the beams of the Moon; the which thing, though it be strange and insensible to us that inhabit cold regions, yet doth it stand with good reason that it so may be, for as much as the nature of Stars and Planets (as writeth *Pliny*) consisteth of Fire, and containeth in it a spirit of life, which cannot be without Heat.

And that the Moon giveth Heat upon the Earth, the Prophet *David* seemeth to confirm, in his 121 *Psa.* where speaking of such men as are defended from evils by Gods protection, hee saith thus, *Per diem Sol non exurat te, nec Luna per noctem*; that is to say, *In the day the Sun shall not burn thee, nor the Moon by night.* They say furthermore, that in certain places of the Sea, they saw certain streams of water, which they call

call spouts, falling out of the Air into the Sea, and that some of these are as big as the great Pillars of Churches, insomuch that sometimes they fall into Ships, and put them in great danger of drowning: Some feign, that these should bee the Cataracts of Heaven, which were all opened at *Noah's Flood*, But I think them rather to bee such fluxions and eruptions, as *Aristotle* in his book *De Mundo* saith, do chance in the Sea, for speaking of such strange things as are often seen in the Sea, hee writeth thus, *Oftentimes also even in the Sea are seen evaporations of Fire, and such eruptions and breaking forth of Springs, that the mouths of Rivers are opened: Whirle-pools, and fluxions are caused of such other vehement motions, not only in the midst of the Sea, but also in Creeks and Streights, At certain times also, a great quantity of water is lifted up, and carried about with the Moon, &c.* By which words of *Aristotle* it doth appear, that such waters bee lifted up in one place, at one time, and do suddenly fall down in another place, at another time. And hereunto perhaps pertaineth it, that *Richard Chancellor* related, that hee heard *Sebastion Cabot* report, that about the Coasts of *Brafile*, or *Rio de Platu*, his Ship, or Pinnace, was suddenly lifted from the Sea, and cast upon Land. The which thing, and such other like wonderful and strange works of nature, while we consider, and call to remembrance the narrowness of mans understanding and knowledge, in comparison of her mighty power, wee can but cease to marvel and confess with *Pliny*, that nothing is to her impossible; the least part of whose power is not yet known to men.

Many things more the Travellers observed in this Voyage, worthy to be noted, whereof I thought good

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to put some in memory, that the Reader may as well take pleasure in the variety of things, as knowledge of the History. Among other things therefore, touching the manners and nature of the People, this may seem strange, that their Princes and Noble Men use to pounce and rase their skins, with pretty knots in diverse forms, as it were branched Damask, thinking that to bee a decent ornament; and albeit they go in manner almost naked, yet are many of them, and especially their women, in manner laden with Collars, Bracelets, Hoops, and Chains, either of Gold, Copper, or Ivory; their Ivory Bracelets are made of one whole peece, of the biggest part of the tooth, turned & somewhat carved, with a hole in the midst, wherein they put their hands to wear it on their arms: Some have on every one eight, & as many on their legs, wherewith some of them are so galled, that although they are in manner made lame thereby, yet will they by no means leave them off: Some also wear on their legs great Shackles of fine Copper, which they think to bee no less comely; they wear also Collars, Bracelets, Garlands, and Girdles, of certain blew Stones, like Beads; likewise some of their women wear on their bare arms, certain fore-sleeves, made of the Plate of beaten Gold; On their fingers also they wear Rings, made of Gold wires, with a knot or wreath, like unto that which children make in a Ring of a Rush: Among other things that our men bought of them for exchange of their Wares, were certain Dogs-Chains, and Collars.

They are very wary people in their bargaining, and will not lose one spark of Gold of any value; they use weights and measures, and are very circumspect in occupying the same; they that shall have to do with them,

them must use them gently, for they will not traffick or bring in any Wares, if they be ill used. At the first Voyage that our *English* men had into these parts, it so changed, that at their departure from the first place, where they did Traffick, one of them either stole away a Musk-Cat, or took her away by force, not mistrusting that that should have hindred their bargaining in another place, whither they intended to go; but for all the haste that they could make with full sails, the fame of their misusage so prevented them, that the people of that place also, offended thereby, would bring in no Wares; insomuch that they were enforced either to restore the Cat, or pay for her at their price, before they could Traffick there.

Their Houses are made of four posts or trees, and covered with boughs.

Their common feeding is of Roots, and such Fishes as they take, whereof they have great plenty.

There are also such flying Fishes, as are seen in the Sea of the *West Indies*; our *English* men salted of their Fish, hoping to provide store thereof, but they would not take salt, and must therefore bee eaten forthwith as some say: Howbeit others affirm, that if they be salted immediately after they are taken, they will last uncorrupted ten or twelve daies. But this is more strange, that part of such Flesh as they carried with them out of *England*, which putrified there, became sweet again, at their return to the clime of temperate Regions.

They use also a strange making of Bread, in this manner.

They grinde between two stones, as much Corn as they think may suffice their family; and when they have

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have thus brought it to flower, they put thereto a certain quantity of water, and make thereof very thin dough, which they stick upon some posts of their Houses, where it is baked by the heat of the Sun; so that when the Master of the House, or any of his Family will eat thereof, they take it down and eat it.

They have very fair Wheat, the ear whereof is two handfulls in length, and as big as a great Bulrush, and almost four inches about, where it is biggest; the stem or straw seemeth to bee almost as big, as the little finger of a mans hand, or little less. The grains of their Wheat are as big as our Peason, round also and very white, and somewhat shining, like Pearls that have lost their colour: Almost all the substance of them turneth into flower, and maketh little bran or none: I told in one ear, two hundred and threescore grains. The ear is inclosed in three Blades, longer than it self, and of two inches broad a peece. And by this fruitfulness, the Sun seemeth partly to recompence such griefs and molestations, as they otherwise receive by the fervent heat thereof. It is doubtless a worthy contemplation, to consider the contrary effects of the Sun; or rather the contrary passions of such things as receive the influence of his beams, either to their hurt or benefit. Their drink is either water, or the juice that droppeth from the cut branches of the barren Date-trees, called *Palmistos*, for either they hang great Gourds at the same branches every evening, and let them hang so all night, or else they set them on the ground under the trees, that the drops may fall therein: They say that this kinde of drink, is in taste much like unto Whey, but somewhat sweeter and more pleasant: They cut the branches every
even-

evening, because they are sealed up in the day, by the heat of the Sun; they have also great Beans, as big as Chest nuts, and very hard, with a shell instead of a Husk.

At their return, the Keels of their Ships were marvellously over grown with certain shells, of two inches length and more, as thick as they could stand, and so big, that a man might put his finger in their mouth; out of which some think are generated the Fouls, we call Barnacles.

Among other things that chanced to them in this Voyage, this is to be observed, that whereas they sailed thither in seven weeks, they could not return in twenty; the reason whereof is this, that about the Coast *Cape Verde*, the wind is ever at the East, by reason whereof they are enforced to sail farre out of their course, into the main Ocean; to finde the wind at the West, to bring them home; going so far, that they had the Sun North of them at noon.



CHAP. IV.

Another Voyage to Guinney out of a Captains Relation.

With much ado did wee get out of the *Hope* the first of *November*, ten daies after wee were in one and thirty degrees of Latitude; the fifteenth of *November*, wee got sight of that bleak place, called *Porto Sonto*, and *Madera*; the twentieth being becalmed under *Madera*, wee descried the Pyke of *Teneriffa*, the *Illa of Palma* and *Gomera*, twelve Leagues Eastward

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Palma, and eight Westward from *Teneriffa*, and the twenty third, notwithstanding the cross-winds, wee doubled the *Ile Ferro* by going something Eastward, the wind continuing there for the most part North East, and South East. The thirtieth after a great Fog, wee found our selves on the Coast of *Barbary*, which is about sixteen Leagues to the Eastward of the River *Del Oro*, where we were refreshed by several Fishing Carnets wee met with, being under the *Tropick of Cancer*. About twelve a clock, *December* the eighteenth, wee were thwart *Cape Blank*, and about the two and twentieth, over against the *Cape Verde*. The six and twentieth wee were on the Coast of *Guinney*, to whose shore wee haled, but discovering some Rocks, wee went a little Eastward (it is a low Land and full of high trees) and kept along the shore, being gone too far, so that what with the wind, and what with the Current running alwaies against us, wee went to shore there for fresh water and trade, where the first day they slighted our Commodities, and over-valued their own, but the second, they made signs for the *Diago*, and offered reasonable penny worths, especially when wee shewed them how our Cats could catch Mice, wherewith they are infinitely troubled; and this was at *St. Vincent*, under the fourth degree, where the womens breasts are so big, that they lay them by them; thence we sailed among the ill-favoured Rocks and shelves, untill *Negroes* meeting us with grain, and inviting us to Land, by a fire on the Coast: wee doubled the Point *Das Palmas*, under the fourth degree; between which place and *De Sesto*, is the greatest store of grain. Much ado we had to get into the River, while the *Negroes* on shore shewed us store
of

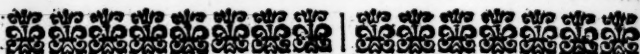
of Elephants teeth, good fresh Water, and Goats, which we had in abundance from the two Towns that were of both sides of us; the people whereof esteemed little of any thing wee brought, saving Manilivis and Morgarites, for which wee had some small Elephants teeth, ten one day, and thirteen another; after wee had sworn by the water of the Sea wee would not hurt them: Thence wee sailed by some Cliffs Westward; the sixteenth of February we fell with the *Cape des Punhos*, a very High Land, opening in three bays, or Capes, with Rocks before them, where the winds are cross, and the Current turbulent, but the people were civil, and summoned by sound of Drum to Trade with us (notwithstanding we were threatned from the Castle of *Mina*) where wee took in five men to learn our Language, and discover to us that Country.

At *St. John*, in a great deep bay, we sold Basons, Cloath, Knives, Horse-rails, Horns, Caps, Daggers, Hats, &c. giving a reward to the *Negroes* that first boarded us, and shewed us their measure and weight, and how much they required of the one for the other, for their bargaining there is by way of weights, which they bring, for so much which wee bring, which they stand upon very stiffly, till you threaten to depart; when they have bought what they think enough, they make a general out-cry, as a sign to every man to be gone.

The sixteenth of March we went a shore to *Davis*, and there came out a Boat with good store of Gold, and having driven off the matter along time, and having brought the measure to a nail less than three ells, and their weight to an angel and twenty grains, then they parted their Cloath amongst them upon

• The second Voyage from England

upon the shore, which they hid every one in the Wood, untill they came to us again, bestowing some three fathomes, with four Basons upon the *Portugez* of the Castle of *Mina* for their good will : As wee went along the shore, the Towns were thicker and longer, and the Hills blacker; here wee missed many Creeks and Havens, where they waved their Flags to us, and wee presented their Captain with Basons and Cloath, who made us a sign by the Sun, that the Merchants would be there within two hours, bringing us a Bottle and a Hen, and requiring Hostage from us; after which they offered us the civility of building up a Castle on their ground, and took off most of our Stuffs and Frizes, only a *Portugal* brigandine watched us all along that shore, while wee took every day ten or eleven ounces of Gold, for Belts, Thimbles, &c. At last wee returned homeward, observing the North East wind that bloweth off the shore about two a clock at night, untill eight a clock in the morning, and that all the rest of the day and night it comes out of the South West, and as for the Tide and Currant upon the shore, it goeth continually with the wind : Within twelve daies wee got off the Capes *Des Palmas*, *De Monte*, Westward of *Seslo* and *De Verde*, untill wee were under the *Tropicks*, dispersed by a *Turnade*, and twenty daies after wee found our selves in the height of the *Azores*; and forty daies after that, wee fell upon the Coast of *Ireland* Southerly, furnishing our selves with fresh water and sheep, untill wee arrived in *Plymouth*, where wee blessed God for our good Voyage.



C H A P. V.

A third Voyage to Guinney.

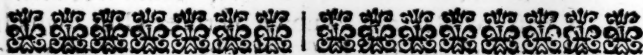
THe fifteenth of *October* wee set sail from *Plymouth*, and the first of *December* wee fell with the Isle of *Porto Santo*, and next day with *Mera* : The ninth wee fell thwart the Isle of *Palme*, and *Cape-Blank*; and the three and twentieth wee found our selves in the heighth of *Serra Leona*, where the Current falling like a Cataract, detained us ten daies, so that not before the sixth of *January*, could wee discry the Coast of *Guinney*, known by three Hills, which lay North east and by East from us, and two great Trees between the Hills : Here we kept about to fetch the River *De Sestos*, which we found we had over-shot, where lay a *Portugez* rowing as fast as hee could to defend *Mina*; along this River, and that called *De St. Andre*, wee found abundance of *Elephants-Teeth*, till wee came to the *Red Cliffs*, where wee made a league with the *French*, and thence hovered about *Tres Puntos*, obliging the *Negroes* with *Margarites*, *Basons*, and other little matters, creeping along the shore by *Mina*, *Shama*, *Hunta*, &c. and the other bayes, selling three yards of Cloath for an Angel Duckett all along, which the *Negroes* liked so well, that they discovered to us all the designs of the *Portugez* upon us, shooting some preces, being the sign between us; even the King of *Abaan* himself, upon a little Present sent him, engaging to command all the Gold in his Country to the

H

shore

The third Voyage from England

shore, in so much that in two months time, wee had two hundred twenty three pounds weight of Gold: When being frighted from our watering place, wee had a device to use salt water, untill wee came thwart *Cape das Palmas*, from whence in four daies wee fell in with the high *Cape Mensurado*; the twenty eighth of *Aprill* wee fell in sight of two Islands, six Leagues off the Head land of *Serra Leona*, regarding the Currants which set North North west; the twelfth of *May* wee were in the height of *Cape Verde*; the eighteenth we were directly under the *Tropick of Cancer*; the first of *June* wee were in the height of *St. Michael*; and the twenty third bearing in with the *Lizard*, wee arrived safely at *Foy*.



C H A P. V I.

A fourth Voyage to Guinney.

THe last of *December* wee set out of the Sound of *Plymouth*, and met with two hitches of *Dantzick* with enemies Goods, and fearing wee should loose our Voyage if wee returned to *England*, went directly to *Spain* and sold them, only wee took a Hoghead of *Aqua-vita*, ten Tunst of Wine, six Cakes of *Rozzen*, and some Chest-nuts for our own service; the nineteenth of *December* wee had sight of the *Grand Canary*, to which road, avoiding that foul one of *Tenariffe*, wee went; the twenty eighth wee had sight of *Rio del Oro*, almost under the *Tropick of Cancer*, the height of *Cape-Blank*; the six of *January* wee had a board

board the *Cape de Verd*, having refreshed our selves at a bay Northward off it, where the *French* trade for Gaunards (little Birds so called) Elephants-Teeth, Musk, and Hides : The sixteenth of *March* wee fell with the Coast of *Guinney*, five Leagues to the Westward of *Cape de Monte*, besides a River called *Rio de Palmas*, whence we set into the Rivers *De Sesto*, & *De Rossos*, along the Coast whereof we had Gold and Elephants teeth enough for our Wares, especially at *Perinnen*, *Laguon*, *Wiumba*, *Perceow*, and *Eagrand*, Villages some four Leagues distance from one another, and at *Mowr*, *Cormantine*, and *Shamma*, where the Inhabitants would Trade with us but three daies in the week, that is, Munday, Wednelday, and Friday; here wee got four-score pound weight of Gold, where being stayed by a Currant, below which wee had run unawares; we were belated on the Coast, where they that stay till *May* hardly escape sickness, especially near *St. Thome*, or the Isle of *Salt*, therefore as soon as wee could, wee returned along *St. Nicholas*, *St. Lucia*, *St. Vincent*, *St. Anthony*, which four Isles lye the one from the other North West and by West, South East and by East, where wee discharged the *Tyger* in the *Lee ward* leaking passed all remedy, whence wee came in ten daies within sight of two Isles of the *Azores*, *St. Mary*, and *St. Michael*, and twelve daies after, North West and by West of the *Cape Finester*, within one hundred and twenty Leagues of *England*, whether after a great storm West, South West, and West, and the loss of our sail, wee halled with an old Bonnet in the Fore-yard, untill wee came to the *Isle of Weight*, bringing home with us 171 Elephants Teeth, weighing 1780 pounds, and 22 Burs full of Grain.

The fourth Voyage from England

*Rules for Fortifications and Settlement at the Coast of
Guinney, observed by all that trade thither.*

- 1 **T**hat the Ground so serve, that it may bee by the Sea, or a River on one side at least, so that we may Lade and Unlade before it.
- 2 That the Earth bee a good Mold.
- 3 That wee have good Timber at hand.
- 4 That we have plentiful and wholesome provision.
- 5 That our Fortifications bee naturally strong.
- 6 That wee have fresh Water at hand.
- 7 That wee have good correspondence with the *Negroes* by little gifts, and a noble appearance, to defend or build our Fortification.
- 8 That the King of *Haban* bee moved about the building of some forts, so as that hee may not understand our meaning.
- 9 That the Country be searched by *Negroes* of our own breeding, along the Coast, and in the Inland part of it.
- 10 That upon the fall of the Coast, about *Cape-Blank*, wee beware how wee borrow in twelve, ten fathome, for within two or three casts of lead, we may bee on ground.
- 11 That the *Negroes* be not trusted but upon great advantage.

At a meeting of the Adventurers for Guinney.

- I**T was resolved,
- 1 That Captain *Peirce* should bee sent to *Deptford*,

ford, to Mr. Hickman, for his Letters to Peter Williams, to go about Rigging one of the Royal Ships, and to Gillingham for mony.

2 That every Partner should supply 29 l. 6. s. for every 100. l. value, towards the new Rigging.

3. That every of the Partners bring 50. l. for furniture.

4 That the Voyage bee finished before April, and the dangerous time of the year in Guinney.

5 That they call in at *Sancta Cruz*, and *Tenariffe*, (where by the way though its as hot in Winter as in Summer, yet there is Snow seen on the Pyke all the year) for provisions.

6 That there bee a Committee of Seamen, for regulating the Voyage.

7 That the Committee keep a book of their proceedings.

8 That all misdemeanours bee tried by twelve men.

9 That there be the names of Gentlemen privately set down, to succeed the Captains if they dye.

10 That there bee an Inventory of all Tacklings, Munition, and Furniture drawn, before they set out.

11 That they pass not to the Northeastward of the sixteenth degree, but keep their course by *Cape de Buena Speranza*.

12 That they appoint places to meet, in case they are separated by a tempest, leaving tokens in the respective promontories.

13 That you deal *honestly* and *courteously* with the *Ethnicks*, so as to procure their *friendship* and *good liking*, especially you must take care of your word and promise.

14 That no man tell any thing about him but in the publick stock.

The fourth Voyage from England

- 15 That a Table of Orders bee set up in each Ship.
16 That some *Negroes* bee brought over to settle a further trade.

*The Merchandize, Wares, and Commodities, that
are most desired in Guinney.*

- 1 **O**ld Hats, and Caps.
- 2 Cats to catch their Mice, for there it was *Whittington* was made an Alderman by a Car.
- 3 Salt.
- 4 Swords, Daggers, Knives, Frize-Mantles and Gowns, Clothes, Red Caps, Axe-heads, Hammers, short peeces of Iron, little Belts, Sheep-skin Gloves, Leather-Bags.
- 5 Manils of Brass or Iron.
- 6 Basons, most Lattin or Flanders, and Ewers.
- 7 Course tin Pots.
- 8 Beads, Corals.
- 9 Course Red Cloath, Linnen, and Kerfie.
- 10 Lavers and great *Dutch* Kettles with handles.
- 11 Graved Brassen Vessels.
- 12 Horse-tails.
- 13 Great Pins.
- 14 Patch'd Sheets, and course *French* Coverings.
- 15 Slight *Flanders* Casket, and Chests of *Ross*, of a low price.

*A note of the heights of the most eminent places
in the South Sea.*

Imprimis, Cape Cansin standeth in latitude, thirty two degrees, four minutes.

Item, The Island *Mugador* standeth one and thirty degrees, thirty minutes.

Item, *Cape de Oro*, thirty degrees, twenty minutes.

Item, Islands *Canaries*, twenty eight degrees,

Item, *Cape Badacor*, twenty seven degrees, thirty minutes.

Item, *Cape Verde*, fourteen degrees, thirty minutes,

Item, *Serra Deona*, eight degrees.

Item, Island called *Ilha Verde*, seven degrees, thirty minutes.

Soundings on the Coast of Guinney.

Imprimis, Going unto *Serra Leona*, having the Cape East North East off you, seven Leagues off, you have twenty two fathomes brown Sand, and halling in, you shall finde very fair shoal ding; you may bee bold to borrow on the Southermost shore, but beware the Rock thar lyeth in the fair way, a good bredth off the shore, two miles off the South Bay.

Item, You may borrow hard by the Rock, for on the Northern part of it, there lyeth a Long Sand, which runneth South East, and North West, distant from the South shore two Leagues, and you will Anchor in fourteen or fifteen fathomes hard by the shore.

Item, Sailing to *Ilha Verde*, ten Leagues to the South-

The Merchandize and

Southward of *Serra Leona*, the course is South South West, and North North East, and there are betwixt them nine or ten fathomes, and if you Anchor in that place, you have five or six fathomes hard by the shore.

Item, Being bound Southward, you must go West South West off, for fear of the shoald that is called *Madera Bomba*, the which shoald is to the Southwards of the Island.

Item, You must alwaies remember the great Current, that setteth along the Coast of *Guinney*, to the Eastward.



C H A P. VII.

The Merchandize and Commodities of Guinney.

BEfore the *Portugez* came thither, they had very little or no Merchandize to traffick withall, only they had plenty of whatever is needfull for mans sustenance; in the former time they brought their Gold unto the *Portugez*, but the People dwelling further withinland, durst not venture to trade with them, or any other *Whit-men*, and men apparrelled, therefore they do now bring their Gold to the Sea side; thus,

Betimes in the morning, they come aboard our Ships with their Canoes or Scuts; betimes in the morning I say, for that in the morning the wind which they call *Bofone*, bloweth off from the Land, and then it is calm smooth water; for about noon, the wind which they call *Agem-Bretton* begins to blow out of the Sea, and then they row to Land again; the people that dwell

dwell within the Land not brooking the Sea, for when they are aboard they can scarce go or stand, but lye down & spue like Dogs, and are very Sea-sick; but their Rowers or Pilots that carry them are hardy enough, and rarely are sick, by reason of their dayly using to the Seas : But some of their Merchants, when they come aboard our Ships, are so sick that they cast out all that are within their bodies, and by reason of their being so sick in fair weather, they are so afraid of the wind (when the Waves go any thing high) that they make as much haste home as they can, and some of them dare not venture upon the Seas to go aboard the Ships, but deliver the mony to the Pilots or Factors, telling them what Merchandize they desire to have, and those *Tolken* come with the Gold aboard the Ships, having a Purse which hangeth about their middles, wherein they put their Gold, and every several mans Gold is in a peece of cloath or paper by it self, and they can tell which is every mans, and what Wares hee desireth for it, and sometimes they desire to have mens Gold to bestow, which is called an *English* of Gold, and of some two, or three, or more; and when any of their mony is not weight, then they put it into their Purse, and carry it to the man again, for if they should put any thing to it to make it full weight, the Merchant would not give it them again; for they weigh their Gold first upon the Land, and know how much it is before they send it aboard the Ship, for they credit not one the other; and when they have bestowed their mony, then wee must give them something to boot, which they call *Dache*.

When we began to Traffick here in the Country with two or three Ships, as one of *Middleburgh*, one

and

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of

The Merchandize and

of *Amsterdam*, and one of *Schiedam*, and that all our Ships met and lay at Anchor together to sell our Wares, the one Ship seeing that the other Trafficked more, and vended more Wares than his fellows; to finde the means to get the Merchants aboard their Ships, they willed the Pilots (with whom they must hold friendship, for they carry the Merchants aboard) to bring them aboard their Ships, and they would give them something for their labours; and the Pilots accordingly to get something, brought them aboard that Ship, which had made them that offer (for they are very covetous) which the other Ships perceiv- ing, willed the Pilots to bring the Merchants aboard their Ships, and they would likewise give them some- things; and they made them answer, that if they would give them as much as the other did, they would come aboard their Ships, which they promised to do, and gave them more *Dache* than the other, and by that means drive the Merchants, Pilots, and *Tolken* a- board their Ships, which the other Ships seeing, and thinking that their Merchants Wares cost them no more than the others, gave them more *Dache* than the others, and by that means striving one with the other, they diminished one the others gain; and in fine, their gifts grew to such a rate, that at this day, their *Dache* amounteth unto six or seven *per Centum*.

And now it is come to pass, that whereas the Coun- try People and Merchants were wont to pay the Li- tridge and Brokeridge, to the Pilots and *Tolken* to carry them aboard their Ships, they sought to the Mer- chants and Country *Moors*, to get them into their Ca- noes for greediness of *Dache*, which they got of the Factors for their labours, to bring the Merchants a- board

Commodities of Guinney.

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board, and thereby instead of paying them for going aboard, they give the Merchants much *Dache*, in regard of the great profit they get thereby.

Many Merchants coming to the Sea-side to buy Wares, some of them a hundred or two hundred miles from within the Land, bringing great store of Gold, and have diverse slaves with them, which they lade with the Wares which they buy in the Ships, whereof some have twenty, other thirty, and some more, as they have means, and according to the trade that they use; which Merchants or *Moorish* Country people, know the houses or lodgings where they use to lye, and weigh their mony to their *Tolk* or *Hoft*, and tell them what Goods or Wares they will have, who coming aboard, commonly bring one of the Merchants with them (for they trust not one the other) and leave the rest with their slaves upon the Land, which tell them what Wares they desire to have; and if it bee a Merchant that can speak no *Portugal* speech, they will presently tell you, and will the Factor to speak *Moorish* speech unto them, because their Merchant is one that dwells within the Land; thereby giving you to understand, that they mean to deceive and beguile him of much mony. The poor Merchant being sick, and lying in the Ship spuing like a Dog, in the mean time the Brokers make the match for them, telling the Factors how much Ware they desire to have for so much Gold, for that the Wares are commonly sold all at one price. The *Tolken* makes not many words with the Factors, but certain Wares before the Merchant, as little as they can to content him for his mony, and the price being made with him, hee weighs their Gold, and takes the Wares, and goes on Land again;

gain; and the Merchant being gone home, then the Pilots and *Tolken* come aboard the Ships again, to fetch that which they have cozened the Merchants of; So that oftentimes the Merchants are deceived of a third part of their Goods by such practices; others, whiles hee looks about, or turns to spue, steals a peece of the Merchants Gold, and puts it into their Mouths, Ears and Noftrils, making the Merchant beleieve that his mony is two light; the Merchant for his part, seeing that by means of their theevery his mony will not hold out, because it is too light, that it may weigh more then it is, blows into the Ballance, which the Factors oftentimes not perceiving, and thinking that they have their full weight, are by that means deceived, and come short of their reckoning; so that they have a thousand devices to steal, and to beguile the Merchants. At first they were wont to bee very simple in their dealing, and trusted the *Netherlands* very much, whereat we wondred; for they were of opinion, that White men were Gods, and would not deceive them, and then took the Wares upon their words, without reckoning it after them, whereby they were deceived; so that if they bought ten fathom of Linnen-Cloath, they found but eight, and by that means lost two fathom, and other things after that rate, which the Factors did so grossly, that the Merchants at last perceived it, and looked better to themselves, and grew so subtil in their reckoning, that if they bought one hundred fathom of Linnen, they could reckon it to a fathom, and tell whether they had their measure or not; so that now if you do them any wrong by measuring, they will not come aboard your Ship any more; and which is more, for any bad
look,

look, or hasty word that you shall give them, they will never bee friends with you again.

The next Commodity to their Gold, is their Elephants Teeth, and their Ivory. The Elephants they take thus: Where they know they use oftneft, they digge large and deep pits, which they cover over with straw, and foul leaves of Trees, which the Elephant knowing nothing of, goeth the way hee was wont, and falls in, which the *Negroes* observing, run upon him with their *Affagacies*, and divide him in peeces among themselves, reserving the Hide for stokes; bestowing the tayl on the King, to beat the Flies from his naked body; and selling the Tooth in the Market.

Next the Elephant comes the Monkeys, some with white beards and black mustachoes, called by the *Hollanders* beard-men; some with nothing white but their noses, some called *Boertkens*, that cannot live a whole day in the sight of a man; the first of these are in very great esteem with their women, and may bee so with our Ladies, there being no kinder creatures under the Sun.

After the Monkeys, they offer us Musk-cats, called by the *Portugez*, *Cato degalia*, which eat Flesh (as *Hens*, *Pidgeons*) and are so sweet, that they ease themselves in a place apart, leaving the Ordure, and never lying in it, being taken up young in the Woods, with sprigs which hang on the Trees, they are brought up, and the Musk is taken from them and put in Glasses, the male Cats yeelding the best and most *Agalia*, by reason the females piss in the Cod wherein the Musk groweth, and piss it out with their water; When the Natives perceive that, they tear their bag, and take their *Agalia* from them; for they do so to be rid of it: The

wilder and worse they are to rule, so much the costlier and richer their *Agalia*.

Neither are their Birds a viler Commodity than their Beasts, for first there are blew Parrots, which being taken out of their Nests, are tamed and made so teachable, that they out-prate the Green *Braslian* Parrots. Secondly, There is a bigger Green-Bird, like the Catalinkin of *West-India*, called *Ausuront*, or *Parokite*, taken with Nets, as wee do Sparrows, using much the Low corn grounds, and being so kinde the one to the other, that put the male and female in a Cage, they sit so quietly and respectfully, the *Hee* on the right hand, and the *Shee* on the left, as may teach many a man civility and duty.

To which I may add another kinde of *Parokiton*, Red spotted, with a blacktail, which would entertain us with very great delight, though the Natives make no more of them than eat them alive, feathers, bones, and all. But to come to what is more useful, wee have their Cotton yarns, Hides, and what they sell at the dearest rate; Slaves and Children, which the Parents will trappan to the Sea side, and sell away for a Crown.

It also yeeldeth good *Trennuelis*, like milk (when the Tree is cut down) which cometh out of the body thereof, having hanged three or four daies they are through ripe, the Tree bears but one bunch at a time, whereon there is at least a hundred Figs, or more, and when they cut off the bunch of Figs, the Tree also is cut down to the ground, the root staying still in the earth, which presently springeth up again, and within a month hath its full growth, and so all the year long, no time excepted. The tree beareth fruit very delicate

rate to eat; you must pull off the husk wherein the fruit lyeth, very delightfull to behold; the colour whereof is whitish and somewhat yellow; when you bite it, it is soft as if it were Meal and Butter mixed together; it is mellow in biting; it cooleth the Maw; much thereof eaten; maketh a man very loose and raw in the throat, it maketh women leacherous if they eat any store. Some are of opinion, because it is so delicate a fruit, that it was the same Tree that stood in *Paradise*, whereof God forbade *Adam* and *Eve* to eat: It hath a very good smell like *Roses*; but the taste is better: The *Portugals* will not cut it through with a knife, but break it, by reason of a special observation which they have in the cutting thereof, which is, that then it sheweth like a cross in the middle of the fruit, and therefore they think it not good to cut it.

The *Bachonens* (by us so called) are very like the *Bannanaes*, for the condition and form is all one, only that the fruit is smaller, shorter, white of colour within, and sweeter of taste, and is esteemed wholesomer to bee eaten than the *Bannanaes*; but there is no such great quantity of them, and for that they were first brought out of the Kingdome of *Congo* into other Countries, they have gotten the name thereof.

The *Ananas* is also a delicate and pleasant fruit for smell, and of the best taste that any fruit can bee; it hath also diverse several names; there are two sorts, the Male and the Female, the *Cannarians* call it *Ananasas*, the *Brasilians*, *Nana*; those of *Hispaniola*, *Fajona*; and the *Spaniards* in *Brasilia*, *Pinas*, because one of them found that and the *Pinas* first in *Brasilia*. It is as great as a *Mellon*, fair of colour, somewhat yellow, Green and Carnation; when it begins to bee ripe, the green-

greennels turneth into an Orange colour; it is of pleasant taste, and hath a fine smell like an Apricock, so that it is to bee smelt a far off; when you see the fruit a far off, being green, it shews like Artichokes, and is eaten with wine; it is light of digestion, but eating much thereof it inflameth a mans body : In *Brasil* there are three sorts thereof; the first *Fajama*, the second *Boniana*, the third *Fajama*; but in *Guinney* there is but one sort: The time when they are in their flower is in *Leui*, for then they are best; it grows half a fathom above the ground, the leaves thereof are not above *Semper Vinum* : When they are eaten they are cut in round slices, and sopp in *Spanish* Wine; you cannot eat enough thereof, it is very hot of nature, and grows in moist ground; the sops that you take out of the Wine, taste like sweet Musk, and if you do not presently wipe the knife, wherewith you cut the fruit, but let it lye half an hour, it will bee eaten in as if there had been strong water laid upon it; being eaten in abundance, and without knowledge, it causeth great sickness.

There are great store of *Iniamus* growing in *Guinney* in great fields, which are sowed and planted like Turneps; the Root is *Iniamus*, and groweth in the Earth like Earth-nuts; those *Iniams* are as great as a Yellow-root, but thicker and fuller of knots, they are of a Mouse-colour, and within as white as a Turnep, but not so sweet; being put in a Kettle and sodden with flesh, and then peeled and eaten with Oyl and Pepper, they are a very delicate meat; in many places it is used for bread, and is the greatest meat that the *Negroes* eat.

The *Battatas* are somewhat redder of colour, and
in

in form almost like Iniamus, and taste like Earth-nuts; those two kinde of fruits are abundant in *Guinney*, they are commonly roasted, or else eaten with a Hodge-potch instead of Parsneps or Turneps.

The Palm-wine tree is almost like the Cocos-Tree, or a Lantor, with diverse others, and are of three or four sorts, most of them have all one kinde of leaf, but in manner of Wood they are all unlike, for this Tree is shorter of Wood then all the rest; The Wine is drawn out of those Trees by boring them, from whence there issueth a Sap like Milk, which is very cool and fresh to drink; at the first when it is drawn, it is pleasant and sweet, having stood a while it is as sower as Vinegar, so that you may use it in a Saller, but being drunk sweet and fresh, it causeth a man to void Urine well, whereby in those Countries, there are very few found that have the disease of the Stone; by drinking much thereof a mans head will soon bee light; but that lightness a man hath in his head thereby, causeth it not to ake: When it cometh first out of the Tree, it is sweeter of taste, than when it hath stood a while, but yet it is esteemed better when it hath stood a while, and is somewhat settled, than presently to bee drunk; for it standeth seething and bubbling, as if it hung over the fire and sod, so that if it were put into a Glasse and stopt up, without letting any air come into it, the force thereof would break the Glasse in peeces; but being a meal-tide old it is nothing worth, because it is so sower, and then it is of another colour very waterish, therefore it is much mixed with water, and seldome comes pure into the Market, as it is taken out of the Tree, which is done partly to increase their Wine, as also that then it is the sweeter to drink, and

hath the taste of Syder, and the colour of Must; when the Tree is old and will yeild no more wine at the top, it is cut down at the foot, and a fire made at the root thereof, where they set a pot, whereinto the Wine (by reason of the heat) runneth, the Tree being changed, and yeilding no more profit, there groweth another Tree out of the root thereof, but it is half a year old before it giveth any Wine, in the morning betimes an hour before day, the Wine is drawn out, and brought to the Market at noon-time.

The Palmitas-Tree is not much to bee seen in *Guinney*, but for that a *Negro* in that Country shewed mee the fruit thereof, I thought good to say something of it in this place; It is a Tree without branches, on the top of the Tree the fruit groweth, and it is almost like the Annanas when it is ripe : It is outwardly of a fair Gold-colour, and withering it hath grains, like Pomgranates, they are of a very sweet taste, the other is hard and unfit to eat.

But what is stranger than all this, here is a Tree called the Oyster-Tree, that bears Oysters three times in the year; but I beleeeve it hath been since *Noah's* flood when

*(Piscium & summa genus hæsit ulmo,
Nota quas sedes fuerat Columbis)*

the fish forgot their way into the Sea again.

The Gold of Guinney.

HERE bee some Politicians, who had rather fetch their Gold from other Coasts, than discover that in their own, lest such Discovery should draw thither the Covetous and Ambitious Armies of the Neighbour-hoods : The chief Commodity that is bartered
for

Commodities of Guinney.

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for Gold is Salt, which is sold certain deformed *Negroes*, who will not bee seen, and therefore it is left in the field, where the *Negroes* take it away, and leave as much Gold; the truest dealing men in the world. Then returneth the Merchant, and if hee likes the Gold, hee taketh it away, if not, hee leaves it, the *Negroes* returning, addeth to it, or else brings the Salt, and takes away his Gold. I have not found so much faith, nor faithfulness, no not in *Israel*. In this Inland Country where houses are covered with Gold, Iron is far more esteemed, especially to the Southward of the Bay of *Vallay*, whose sand is all Gold, driven down with fresh water, and taken up in spoones by the Inhabitants. *Solomons* Gold wherewith hee built his Temple being supposed to be brought out of this place: where, after a shovre of Rain, neither man, woman nor childe, stayeth within the Town, but go out to seek for Gold in the fields, and all the way the water runneth, turning up the Earth with staves, the earth in some places having two parts of Gold, and but a third of Mould, especially where a Gold mountain glistereth as the Sun, where there are no Bridges permitted to make any easie passages, only the people swim with their burdens on their backs, by the tayle of their Buffes, which swim before them, where its more profitable trading than at *Pern*, or the *Indies*: they dig deep pits in the earth, and wash the earth in great bowls, and therein finde Gold, making piles round with Brick, that the earth fall not in.

How careful they are, not to spit in the Earth, how fearful to look up into the Sky before the Sun riseth, I will not rehearse.

Only when they dye, the next of kin makes a

tisto, or God of straw, to go along with them to another World, setting before him a sodden Hen, with many *Fetistoes* round about him, of Beads, Shells, Pease, &c. With the blood of the Hen, they make the dead hand sprinkle the *Fetisto*, for there the dead must offer blood to their Gods; then the Kinsman taketh a few green Herbs, and wrings the sap of them on the *Fetisto*, putting them about his Neck with certain words, *to bid him not leave the dead in the Regions of Darknes*; with whom his dearest Wives and Friends go, saying, *Auzy*, or *Love*, into another World.

The Morimni, or chief Man of the place, gathering twelve pence a peece of the Inhabitants, towards a Funeral Feast, whitherto the Corps is carried by armed men; after which Feast they fill the Grave with Palme Wine, and other good *Viaticum*, for that great journey the dead goeth; after which they all go together to a River up to the middle; and there with Basons and other noise fill the air, and then after a Banquet go home, leaving the dead with his *Fetisto* and dead Wives, and bestowing his goods not on his Wife or Children, but on his Brethren: These customs reach from *Cape tres punctos* to *Rio de Valio*, and the Kingdome of *Bennin*, along the Rivers, *Rio de Valto*, *Rio de Ardra*, *Rio de Lago*, where wee Traffick back for Slaves; only we are in great danger there of strange calms, and strong currants.

Their Gold.

Gold though common, yet is as much esteemed there, as by us (of whom those Heathens say,
Gold

Gold is our God) because they see what pains the *Hollanders* take, and what Merchandize they give for it; the Mines are well kept by the respective Kings, and few by the Sea-side know where they are; they finde it in deep pits, and see it carried down by waters, at which they sit with spoons to take it up, sand and all, which they make clean in running water; they confesse it hath cost many men their lives in their Mines, and he that findes three Englishes a day doth well, and hath carried a good daies hire; the rough Gold is the best; but let it bee what it will, half is the Labourers and half the Kings; and the King of *Portugal* did Let out the Trade of *Guinney* to *Fernand Gomez*, for 138 *l.* 14 *s.* 6 *d.* to discover every year an 100 Leagues, and since it hath been Let for 12000 *l.*



CHAP. VIII.

*Their Measures, Weights, Scales, Markets,
and Customs.*

AS soon as it is day they come with their Sugar-Canes in bundles, about nine a clock, when the Sugar-Canes are sold, the women come with their Oranges, Lemmons, Bannanas, Backovens, Balatoes, Indianaes, Millia, Mais, Rice, Manogette, Hens, Eggs, Bread, &c. about noon when these are gone, the men come with our Commodities, and Fish, Fish that it may be stinks a quarter of a mile distance, and is but a compound of Maggots; and then the women trudge home with their Children on their backs, and

their

The Measures, Weights, and

their Commodities, especially Millia on their Heads five or six miles distance, paying no Custome to the King, but drop down now and then some Grain to their *Fetisso*, which they call *Tythe* (the very Heathens it seems pay *Tythe*) these women go home seven or eight in a company singing; towards the evening the Husbandmen bring in their Pots of Palme wine, with their *Assagayes* in their hands, which they are bound to lay aside in one place, when they enter the Town, and taking every one his own when they go out, for they are very orderly, for their sitting, going out, and standing. These Markets are kept by turns in their several Towns, where they have no coyn, but they weigh their Gold in four square peeces, of a grain, or half grain, though they knew not how to melt it before the *Portugez* came, and therefore they bartered Wares, or paid one another in small peeces of Iron, with an Half Moon upon them. Their Weights and Scales are Copper, round and hollow like an Orange peel, whereof a *Benda* is the chiefest, and a *Loot* the least.

They measure their Linnen by two fathomes together, and their Woollen-Cloath likewise, which they cut into peeces for Girdles; they are not very well skilled in Arithmatick, for when they have passed the number ten, they rehearse so many words one after the other, for one number, that they are so cumbered, that they cannot tell how to get out of it, and so sit buzzing so long, till at last they have forgotten their number, and are forced to begin to tell again, untill of late the *Dutch* have laughed them out of that humour, and they tell ten, and then take one of their fingers into their hands, and then tell ten again, and again

again take another finger into their hand, and so proceed till they have both their hands full, which in all maketh an hundred, then they mark that up, and then begin again to tell ten, and use the same order as before.

These very Heathens know that they must give their Kings a part of their estate to secure the whole, therefore they pay him Custome, who keeps several Vessels with a Kinsman on the Coast, to see he is not abused, and several Slaves to carry his Custome, that is the fourth part of Fish and other Commodities, besides the weight of six pence in Gold, hee hath of the Merchants for their passage through his Country, how much or how little soever they intend to buy, and agree commonly for the Custome of what is worth above two ounces, with the King, and what is less, with the Customer, or *La Guarda*, as they call him.

Besides this Custome, the Kings Revenue comes in several other wayes, As

First, In Fines for Theft.

Secondly, In the two ounces of Gold paid by every man that lyeth with another mans Wife; and in the six penny forfeiture for bringing their Weapons within their City.

And now I have named stealing, on my conscience I think there are not such Theives in the world, they are not more ashamed to steal from one another, which they reckon dishonesty (for they have some *ΚΕΙΤΗΡΙΟΥΣ* of good and evil) than they are proud to steal from strangers, which they esteem as policy, and look for honour as the reward of so brave an action, a little lead without the Ships to keep them from being eaten with Worms, rusty nails, grease, weights (which they

The Measures, Weights, and

they hide in their Hair, Ears, or Mouths, or any small business of that kinde, is the exercise of their Theft; yea, though they bee never so great Merchants, and bestow three or four pound of Gold with you for Merchandize, their opinion being that they may steal, and wee not; I asked them the reason, and they said, *wee were rich, and brought great store of Ware, which would stand upon our hands, if they took not some away, and they naked.*

You must presently search them all, for they conveigh it from one to another, and beat him that hath it soundly, bee hee never so rich, and the rest will laugh at him for a Bungler; if you beat them they will come again, if not they fear worse, and will not come near you.

Neither are they more Theevish, than they are false to us in their words, though most true one to another, especially after an Oath, which they take thus.

Their Oaths.

The Negro wipes his face upon the sole of his foot to whom hee swears, and likewise upon his shoulders, and breast, and upon all his body, both crying thrice *Fau, Fau, Fau*, and each time clapping their hands together, and stamping with their feet upon the ground, then they drink and kiss their *Fetistoes* or *Gods* on their arms.

Their Oath-drink.

The drink they drink when they swear, they call *Enchionkenon*, made of the same Herbs with their *Fetistoes*, a kinde of water of jealousy, which they think upon a falshood would kill them, whereby they accuse and swear likewise against one another, ten years after the thing is done, forcing the nearest of kin to the offending party to pay his fine if he be dead.

And

And from this discourse of Theft, you may guess that they have some propriety and justice among them, wherein the proceeding is after this sort.

I Every man tells his tale (for they have no Lawyers) by turns, without interruption (which they specially forbid upon pain of corporal punishment) before the Judge, who having heard both sides, gives his own judgement, which they must stand to without appeal, if there bee any forfeiture to the King, it must bee paid presently, or the party must bee banished from his Majesties jurisdiction, with all his relations, untill it is paid; if it bee a controversie among the Nobility, they come to a Combate, whether both parties bring their relations, who engage side against side; the Plaintiff and Defendant fighting in the middle of them, hee that is beaten must suffer, and if hee runneth away to another little Kings dominion, hee must bee delivered up to the Wife of the dead man, to bee disposed of, or it comes to a War.

In most matters the Plaintiff certifieth the Captain, who causeth a Drum to bee beat by one of his Slaves, who carrieth it about his neck, and two boyes with Cow-bells (a sign that justice is to bee done) whereupon the Captain and his armed Gentlemen sit round the Market place, whether the people flock, not knowing what is to bee done, untill the accused party is called, and bound to answer all the allegations against him, or pay the penalty with his Purse or freedom (for they buy their lives there with mony, divided among the *Mornans*) I was present at this case.

A man came from one Town to another to gather up his debts, which man a year before had lain with another mans Wife, and the same woman was by

TAHO

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chance

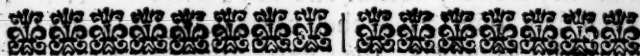
chance come to the Market, and seeing him, went straight and complained to the *Enc*, i.e. the chief Officer, who presently ordered his apprehension; the good woman complained *hee had forced her, and not paid according to his promise*; hee made answer, *hee did it with her good will*; after a great contest, the *Fetistero* (or the Priest that hath to do with their *Fetistoes, Gods*) came thither with a certain drink in a pot, and set it down before the Captain (as they call their Magistrate, where Arms are the Law) the woman took the pot and drank of it, to justifie hee had not satisfied her for the loss of her honour; and if the man durst have drunk thereof before the woman, hee had been acquitted, but knowing his guilt, hee paid his three Bendaes, that is six ounces of Gold.

But in case a man deserveth death, and cannot pay a fine, hee dieth without any more adoe, after this manner;

Their Executions.

The Executioner takes him, bindes his hands behinde him, covers his eyes, leadeth him into a field or a wood (there being no peculiar place allotted for it) and being there alone, for none assists there, makes him kneel down, and stoop with his head, when he taking an Asflagaie, steppeth back, and strikes him into the body, wherewith hee falleth down, and then takes his Cutting-knife to cut off his Head, not beleeving in those parts, that a man is dead untill his Head is off; the body is quartered and left in the field to the Eagles and Elephants, but the Head is boyled by his friends, who meet together, and eat the broath it makes, and hang the bare skull to their *Fetisto*; the women of that Village making a sad lamentation for three daies, for the deceased.

CHAP.



CHAP. IX.

How they live together in Guinney.

MArriage being the foundation of Society, they keep their Daughters in Cloysters when they are Marriagable, and their Sons leave themselves to their Fathers disposal, never wooing or looking on their Wives before they Marry them; giving nothing with their Sons, but what they earne themselves, only the Father gives a Peto and an half of Gold, and the Mother half a Peto, *i. e.* half an ounce, and the richest no more; The Portion being paid, they meet one another naked, as *Sir Thomas Moor* said they do at *Utopia*, and as *Sir Francis Bacon* wisheth they might do in *Atlantis*, it being a great disadvantage (saith he) that a man shall see no more of his wife than two handfulls, that is, her face, and swear faithfulnessse to the Bed, and Board, and it is a Marriage: I mean, the Woman swears, but not the man, for hee is at liberty.

Upon the least offence, shee is at her Husbands mercy for a Divorce, or a Fine of so many Petoes of Gold. If the man doth but suspect her, shee must eat the salt of jealousie; which if she refuseth, he sends her out of that Kingdom; If the man thriveth, hee buyeth more Wives, whereof the eldest serve the youngest; in so much, that many Wives is a sign of a rich man.

Indeed their drinking and feeding is so disorderly;
L 2 that

How they live together

that they are very lustful and impudent, especially, when they come to hide their nakedness, (for a *Negroes* hiding his Members, their extraordinary greatness) is a token of their Lust, and therefore much troubled with the Pox.

2. Their bread is of *Milisia*, or *Mais*, baked on a warme Harth, their meat they eat raw, as Birds, Doggs, for some of them being in our Ships, and seeing our Hens would tice them to hang out their necks out of the Cage, and kill them, shewing the Sailors that some of the Hens were dead, thereby onely contriving that they might eat their Raw guts, not staying till they were clean; but eating them raw as they came out of the Hens belly, though they can dresse meat very well with their Palm-Oyle, the best sauce for their Fish.

'Tis *strange*, yet *true*, that in those hot Countries, they would eat all day long, and when they do eat they sit upon the ground, and cram it into their mouth, without any respice between morsel and morsel.

But they drink more civilly than they eat, for they will set a wooden Kilderkin of Poitou, *i. e.* Ale, or Palme-Wine, in the midst, and sitting round it drinke by turnes, all standing up, while one drinks, laying their hands on their heads, and crying *Tantosi*, *Tantosi*, at their first draught, not drinking their cups out, but leaving some for their *Fetisso*, or their God, saying I. O. U. what ever they can couzen white men of, is devoted to a drinking, and laid in a common bank for a merry meeting.

The Husbands and Wives neither eat nor lye together but on their Tuesdaies, when they spread a Mat upon the ground, and lay stools under their heads with

a fire at the end of the bed to warme the soles of their feet.

Although the Husband commands, yet the Wife carrieth the purse until shee is with Childe, and her time is come, when in the middle of the field, starke naked, among all the people of the Countrey she is delivered, and she throweth the Bagg to her Husband, until taking a spoonful of Oyle, and an handful of Manniget, shee goeth abroad next day as other women, having Circumcised her Childe, Feasted her Neighbours, and let the Infant sprawle on the ground, a day or two, and then carrying it on her shoulder, like an *Irish*-woman. When the Childe is above a year Old, they hang a shirt of Net-work made of barke, about him with Coral, which they call their *Fetisso*, to keep him from evil, the first *Fetisso* being good against vomiting, the second against falling, the third against bleeding, the fourth to procure sleep, the fifth against the *Ague*.

By that time they have crawled three or four years, they are brought by the Mother, to the Father, who sets them to swim as soon as they can walk, and then to knit Nets, to row, and fish, giving them not a rag of cloathes but what they can earn, and therefore the first Gold they have they bestow on a fathom of Linnen to cover their middle; They are flat Nosed, white-ey'd, small ear'd, thick-bodied, broad shouldered, long hands and limbs, as especially the token of a Gentleman, which they scrape with Ivory and use to take their Gold in, instead of spoons; they are very subtil and revengeful, very nice and superstitious, very craving and beggarly, yet very clean, easing themselves out of the way, at the end of the Town,

How they live together

in an House made above ground for the purpose, for they think it abominable to do it upon the ground, pissing likewise by jobs as Hogs do, every one cuts his curled haire, and weares his Reed Turban of several fashions, but all agree in their Rings, and Wreathes of Say, Coral, &c. which they worship, and offer meat to every day, under the notion of their *Fetisso*.

As naked as they are, they are proud, and walk a *Spanish* pace, looking so scornfully forward, that a man must not speak to them, till they come to their seats; especially meaner persons, whom as soon as they spy a far off, they cry, *Hold your peace*.

In the morning when they go out and meet with any of their friends or acquaintance, they embrace and kinkle one another by the arm, bowing the head and saying, *Auzi, Auzi*; then they comb, with their one-tooth comb, their frizled and lowsie pates, making a round bob at top, as our Gentlemen use to do; and then especially about the Castle *Damina*, they buy provisions for the day, and sufficient to the day is the provision thereof: Their Houses are like Souldiers Cabins, and the Cities are Tents built on sticks, about which they twine the rods, which they daub in thin mortar, instead of paint; the Hog-sties they cover with four square coverings of Palme-Tree leaves, which they open and shut at pleasure; the floor being a flat peece of red Earth, in the midst of which is a hole, for their pot of *Palme Wine*; their Sconces are only of Reed and Straw; their Streets being so narrow, that but one goeth a breast; their Towns being filthy and stinking, insomuch that sometimes, when the wind sits that way, you may smell the stink a mile and a half into the Sea.

Only

Only the Strangers have taught them to make their Towns more strong and wholesome, especially their Sea Towns, where are none but their Officers, Factors, &c. especially at *Tres Puntos*, under four degrees and a half, where the *Portugez* have a Castle called *Aziem*.

Five miles Eastward is *Anta*, where we sell Iron; a mile lower is *Rio de St. Georgio*, *Jubbe*, and *Carrua*, where the *Portugez* have a House and good Fishing to furnish the Castle of *Mina*; below here is *Commando* where wee sell *Venetian* Madrigeton and Corals (for the common people traffick much therewith, by grinding and selling them one to another) small Copper Basons, Blew Cloath, and broad Linnen-Cloath in small parcels, where their Gold is moulten, and therefore very deceitful; not far from which place is the Castle *De Demina*, to command Trade, a mile below which, is *Cape Crostio*.

Sailing a mile lower, wee come to the chief place of Traffick, called *Mourre*, and a mile below that is *Infantin*, and not far from that is the Castle *Corman-tin*, under the King of *Fatus*, where wee have hoops for our Vessels.

Five miles lower is the fine Dairy-place *Biambis*, where they sell great Cows and fair Women; not far off is *Chinha*, a place of great Traffick with Canoes or Boules, where a Gibbet is worshipped for a *Fetisso* or *God*.

Their Religion.

NO Nation so barbarous, but owneth a Religion and a God, these have Birds, Hills, Vale-Tree Gods, every strange thing being divine with them, in
so-

How they live together

so much that wee had much ado to keep them from worshipping a Bagpipe, which for a great while they took for a living creature, and still say it's the work of the Gods; as the *Manichees*, so they hold two Gods, one that doeth them *harm*, and another that doeth them *good*, which they say fight together; yet they think there is a God, whom they do not see, but beleeve black like themselves; for though, say they, wee saw *Millia*, who sends rain to make it grow? you can shoot (say they) *but who thundereth?* therefore they pray to God under the notion of *Juan Goemain*: Once wee had a *Negro* aboard imprisoned for counterfeiting of Gold, who took every morning a tub with water in it, and washed his face therein, which done, hee took his hands full of water, and cast it over his head, speaking diverse words to himself; and after that spitting in the water, which wee seeing, asked him why hee did so? whereupon hee answered, *hee prayed his Fetisso that it might rain, that so his friends might finde much Gold to release him, and hee might go home again*, some of them under the History of Christianity, all beleeve they dye not, and therefore they give their dead bodies something to carty to *another world*.

They keep their *Fetissoes* day, one day in seven, and that Tuesday (a Sabbath it seems is natural) more solemnly and stricktly than the *Hollanders* do their Sunday; when they offer meat and drink to their *Fetisso* on a four square place, covered with wires, or *Fetissoes* straws, which the Birds of the air, which they call the Birds of God, eat up.

Not far from which place their *Fetissero* sits on a stool with a pot of drink in his hand, and the people about him

him stroking the people with a wisp, and speaking something they will not tell us; only when hee hath done; they clap their hands and cry, *I ou, I ou.*

Thence they go with the Holy Straw-wisp, which preserves them from the *Fetissoes*; when they miscarry in Fishing, Trading, &c. they think their *Fetisso* is angry; then the *Fetissor*, with all his Wives (for hee hath ten at least) goes up and down the City with sad groans and a drum, to the tree which is the Fish *Fetisso*, and from thence casts *Millia* to the water, as if it were to the Gods, but indeed to bring the Fish together; these and many other computations they have, which would bee as frivolous in the relation, as they are in the performance.



CHAP. X.

Their War, and their Gentlemen.

THese little Kingdomes have often occasions of War among themselves, and oftner with strangers; upon both which occasions, the King first calleth for his Guard, *i. e.* twelve hundred men that have nothing else to do but to wait, who sleep like dogs round his royall Cottage; and if his occasions require more, hee gives his Caprains order to summon more, who with such Drums as Children use to cary, go up and down for a weekes space, untill the rabble get together, and painting themselves, march out with their *Fetissoes*, that is, their Beads and Corals, wherewith they think themselves secure; there is a Holy Wreath

Their War and Gentlemen

of Bark about their necks, the Ponyard hangs to the Girdle, the Asagaie was in the right hand, the Bow and Arrows in the left; the whole Family follows every man, all the Country is burned and destroyed, that the enemy may not have where to invade, nor the cowardly where to retreat; the whole Kingdome surrounds the King, and becomes a Court; and in that posture march with their Turbands of Libards-skins, having dispatched their Household-stuff into a neighbour Country.

They shoot strait, and can hit the very breadth of a Stiver; whom they take they enslave, whom they kill they eat; whom they conquer they take Hostages from; their Ponyards are four fingers broad; their Shields of Goat skin, or Oxe hide four foot broad, every man keeping six or seven of each by him upon all occasions; with a Bow and Arrow stringed, with the Bark of a Tree, feathered with Dogs hair, tipped with Iron, and most commonly poysoned with a green Herb called *Assapi*. their Drum is a peece of hollow wood, covered with Bucks-skin, and beaten with a wooden spoon.

In the Wars the Gentlemen have a peculiar privilege, and a Gentleman is made thus; A man finding himself Rich, presents the King with a Dog, a Goat, and a Cow, and his neighbours with an Oxe, and there-with a Feast is made, with Palme wine, musick, dancing, and the man goes home a Gentleman, and a begger, having usually spent all his estate at the Installation.

After the Wars, on the Coronation day, and on the quarter daies for customes, there is a Royal Feast whereat they are mad for three daies, after which the King sets up the heads of the beasts he hath spent among

mong his *Feiffes* or Gods, in his Hall, *in perpetuum rei memoriam*, for the Kings there have no design in their Grandeur but honour, providing nothing for their Children, but what they shall earn with the sweat of their brow.

How they agreed with us about their Lands.

THe people being perswaded that wee were an inconsiderable nation, kept aloof a great while, till on the 18th. of *Fannary*, one *Achor xano* was ambitious to be the *white mens* Alcade or Factor, whom wee entertained with a string of Christal, and a double one of Coral about his neck, and so with drinking a cup of *Rosa solis*, and shooting off five thunders, for so they call Muskets, he was solemnly proclaimed *Alcard, Alcard*, he adding his fiddlers musick, the people their bows, arrows, and what improved the solemnity, their wives, as soon as he came on shore, he distributes those Nuts whereof 500 buyeth a wife, among his friends, as a token of his joy in his new honour (Nuts that have yet nothing to recommend them, but that they are so bitter, that they set over their river water, and makes it sweet to him that eats them.

This done, as an hansell of his office, he goeth to the Kings house, who sate without doors, their fashion being as soon as it is dark, to make a fire of reeds without doors, and the best sort to have mats, on which to sit down and use their Cereemonies, he placed our Captain by the King, and went himself six paces off, right before him, and made a speech, which one repeats after him as he speaks, to increase his kinde usage of the *White men*; the King answered with a like speech, giving us

Of such as got great

liberty to shoot any thing on the Land, and none should offend us; *Achor xano* kneeled down and gave him thanks, sending him in our behalf Corall and Christal, whereupon the King made a long speech, concluding that he would give the place we were in for ever; upon which gracious speech, our *Alcade* pulled off his shirt to thank him, and kneeled down naked, untill diverse Marybuches with their hands, raked up a heap off of the ground, upon which he lay flat upon his belly, and covered him with the earth lightly, from head to heel, when with his hands he threw the earth round about amongst us all, and the Marybuches gathered a round heap again together, and compassing it with a round ring of the same earth, bad him write with his finger, as much as the round would contain. Which done, our *Alcade*, *Achor xano* took of that earth in his mouth and put it forth again, and then he and our two Marybuches or Waiters, brought their hands full of the same earth into our laps; after which ceremonies, presenting their bows and arrows on their knees, they withdrew, only they made their severall speeches (for every one of fashion must needs make his speech when they meet) and led about some dances, after which we were Masters of that land, and friends to the great *Tivil*.

*A Relation of such persons as got wonderful Estates by
their Trade to Guinney.*

I. **S**ir *John Tintam* and Sir *Pierce Fabian* in the year 1481. in the daies of *Edward the 4th.* Sir *John Tintam*, and Sir *William Fabian*, the great Mathematicians and Geographers of those times, having Spirits above the model of their age, and the nar-
row-

rownness of their Fortunes; and hearing of the *Portugals* rich discoverie upon the Coast of *Guinney*, and *Terra Nigritarum* (as *Keckerman* confesseth) that wee are the best adventurers in the world) joyned heads and purses to set out some *English* Vessels with *Hanse Towns* Marriners, for the Trade of *Guinney*, while they were setting out, *John* the second, King of *Portugal*, upon the *French-mens* suggestion, (with whom wee had great Sea-fights at that time, and by fighting with whom, wee grew expert at Sea) sent *Ruy-de Sousa*, with *Dr. de Elvas*, and *Ferdinando de Pira*, to confirme the ancient League with *England*, and desire the King to dissolve the fore said Fleet, which the King did, but the Duke of *Medina Sidonia*, encouraged the fore-said Gentlemen, insomuch that they appeared at *Cape Verde*, the 5th of *March* 1481, and making no stay there, crept along the Coast to *Rio de Festos* the 8th. of *April*, whence all the *Frenchon* the Coast fled upon the first sight of them, they Trafficking securely, and understanding of the *Negroes*, the state of the Countrey, who directed them to *Rio de Pontis*, and to the River *St. Andras*, where a great Ship and Carvel of the King of *Portugal* shot at them, but they getting to the formost of them, slipped between them and the Castle *De tres Punctos*, where the *English* beat them, to the no small joy of the *Negroes*, as well as the security of themselves, whom the Inhabitants invited to *Mowre*, some three leagues behinde, where they said was the best place to Trade with them; considering the strength of the *Portugez*, whither they brought more Gold than they knew what to do with: Here they had a hundred pounds worth of Pewter, sixty five of Tin and Brasse; an hundred

Of such as got great

twenty four pound, thirteen shillings six pence of Iron: For which they carryed away two hundred sixty seven Elephants teeth, weighing two thousand seven hundred fifty eight pound, and Grains sixty five Buts full, all along the Coast of *Rio de Festos*, and *Rio de Barbos*, which at last they improved to a Million, half whereof they payed the Duke their Patron, and half they divided among themselves, who were within three years able to buy their Traffick with *Portugal*, and their peace with *England*, putting up an hundred thousand pounds a piece in their purses: For Sir *P. Fabian* Nephew to Sir *William*, dyed the richest Subject in *Medina*.

Of Van Heer Vizksted,

II. **T**He next Instance is a *Dutch-man*, who was left at *Cormantin*, May the third, 1562. who bearing affection to a young Maid, broke it to her friends, who appointed the two young Parties to run a race together, the Maid being allowed in the starting, the advantage of a third part of the Race, as the manner of that Country is, wherein the Maid being willing, the *Dutch-man* prevailed, and Married her: Whereupon hee is made a Factor between the *Negroes* and the *Dutch*, and in ten years time, by the very gifts that were bestowed upon him, he returned to *Holland* with twenty thousand pound in two Vessels, and not long after, lives to break for an hundred and fifty thousand pound, whereof he paid nine in the hundred, and died worth fifty thousand pound.

Alfonso

Alfonso Albuquerque.

III. **T**He third Instance is a *Portugez*, who bound for *Guinney* was struck on ground, yet wave follows not wave faster, than wonder, doth wonder, in the preservation and advancement of this man: For

1. Hee and twelve more, got into a small Boat of a tun and a half, which had but one Oare to work withal.

2. They were sixty Leagues from Land, and the weather so foul, that it was not possible for a Ship to brooke half a course of Sail.

3. The Vessel being over-let *Don Alphonso* made a motion to cast Lots, that those four who drew the shortest, should be cast over-board, the people were contented, onely they provided, that if the Lot fell upon *Alphonso*, he should notwithstanding bee preserved, as in whom all their safeties were concerned.

4. Brave *Alphonso* refused that kindnesse; vowing, that they should live and dye together.

5. It pleased God, that two of the Passengers dyed.

6. For five daies and nights, they saw the Sun and Stars but once, so that they onely kept up their Boat with their single Oare, going as the Sea drove it.

7. Four daies they were without sustenance.

8. About three a Clock the fifth day, they came on the South of *Guinney*, within halfe an hour after their Landing, the winde turned North-ward, which if it had done any of the six daies they were afloat, they had never saved themselves.

9. The very Infidels were civil to them, after some general and wary account they gave of themselves, especially for two things, *Alphonso* had by him: First A

Cat,

Cat to catch their Mice, and secondly, an Oyntment to kill their Flies; for both which, the King of the place gave him his weight in gold, which he improved within five years, to sixty thousand pound upon the place, returning to *Portugal*, after 15 years traffick the third man in the Kingdome.

John Towers.

IV. **T**he fourth instance is an *Englishman*, and an Apprentice of *London*, who ran train his Master, *May* the first, 1551, with forty pounds in money, and some Rings, wherewith he got to *Antwerp*, where hee lifted himself in a *Guinney* ship, as a *Chapmans* boy. In which capacity, he was Landed at *Mina*, where his Master dying, and leaving him his part of the fraught, the youth traded so ingenuously, that the company left him there, to discover the Country, which he did so effectually, that when *Queen Elizabeth* gave *Th. Gregory* of *Taunton* and *Will. Pope* a Patent, for 10. years, to Traffick to *Guinney* from the Northern-most part of the River *Nonnia*, to the Southern-most part of the rivers, *Madrubunda* and *Sierra Leona*, and to other parts, as well to the South-East, as to the North-West, for a certain number of Leagues therein specified, which amount to an hundred or thereabout, they found that this person was head King of *Tombuto*, three years before, having left an hundred Millions of Gold, among forty Children he had gotten of the *Negroe women*; not one whereof enjoyed any of his Royalty, nor could they endure an *Europian*.

FINIS.

